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CATHOLIC CHURCH



IN THE
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HISTORY OF THE CATHOLIC CHURCH
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THIRD PLENARY COUNCIL OF BALTIMORE [1884]

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HISTORY
OF THE
CATHOLIC CHURCH
IN THE
UNITED STATES

FROM THE EARLIEST PERIOD TO THE PRESENT TIME.

WITH
BIOGRAPHICAL SKETCHES OF THE LIVING BISHOPS.

EMBELLISHED WITH 83 PHOTOGRAVURE PORTRAITS OF THE AMERICAN HIERARCHY, STEEL PLATES, AND
TYPOGRAVURE VIEWS OF ALL THE CATHEDRAL CHURCHES, BESIDES NUMEROUS OTHER ILLUSTRATIONS.

EDITED BY

RICHARD H. CLARKE, LL. D.,

AUTHOR OF "THE LIVES OF THE DECEASED BISHOPS OF THE CATHOLIC CHURCH IN THE UNITED STATES," ETC., ETC.



TWO VOLUMES IN ONE.
VOL. I.

PHILADELPHIA:
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1891.

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DEDICATION.

TO OUR HOLY FATHER, POPE LEO XIII.:

A MODEL TO ALL,

AS STUDENT, PRIEST, ARCHBISHOP, CARDINAL AND POPE;

AS NUNCIO,

ILLUSTRIOUS IN HONEST AND TRUTHFUL DIPLOMACY;

A LIFE-LONG SUPPORTER AND DEFENDER OF THE HOLY SEE, OF WHICH HE IS NOW PRE-EMINENTLY

ONE OF THE ABLEST AND MOST RENOWNED PONTIFFS THE WORLD HAS EVER KNOWN;

THE PROMOTER OF LEARNING, THE WISE AND PRUDENT RULER, SCHOLAR, POET, AUTHOR, AND

DEFENDER OF THE CHURCH, HER DOGMAS AND HER HISTORY,

IN THE MIDST OF ENGROSSING LABORS;

SIMPLE AND FRUGAL IN THE MIDST OF POMP AND POWER;

FRIEND OF THE POOR AND ALMONER OF THE UNIVERSAL CHURCH; STATESMAN AND SOVEREIGN;

POWERFUL WITHOUT ARMIES; A PRISONER RULING HUNDREDS OF MILLIONS;

INFALLIBLE TEACHER OF ALL TRUTH,

HOLDER OF THE KEYS OF HEAVEN, AND DISPENSER OF SPIRITUAL BLESSINGS;

LUMEN IN CÆLO:

This Book is Reverently Dedicated.

RICHARD H. CLARKE.



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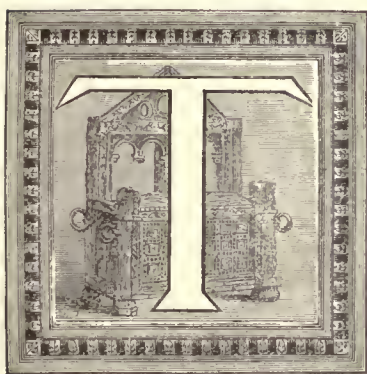
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LEO XIII.



Exterior View of St. Peter's, Rome.

LIFE OF THE HOLY FATHER POPE LEO XIII.



HE long and unbroken line of Sovereign Pontiffs, who have governed the Church from St. Peter to Leo XIII., shews few reigns more illustrious or more brilliant than that of the present Holy Father. An-

nounced by the prophetic words, A LIGHT IN HEAVEN, he has well realized the prediction; for he has guided the world by his wisdom and learning, his prudence and fortitude, his ability as a Sovereign and his sanctity as a Pontiff.

Gioacchino Pecci was born at Carpineto, in the Volscian mountains, on March 2, 1810, during the Pontificate of another imprisoned Pope, Pius VII. His youth was remarkable for a serious and reflecting cast, united with gentleness of

soul, sweetness of temper, and a desire to oblige. His home training was refined and suited to his rank. When yet young he was sent to the Roman College conducted by the recently restored Society of Jesus; and his final ecclesiastical studies were made at the Roman Academy of Nobles. His modesty could not conceal his genius and energy, and he soon became known to that fine judge of human character, Pope Gregory XVI., for the noble young Pecci had given everywhere evidences of great piety and intellect. On his ordination in 1838 he was appointed a domestic prelate.

At Benevento, an appendage of the Holy See, though situated in the kingdom of Naples, disorder and crime prevailed, smuggling and brigandage had long been prevalent, and the participators in these vices were the leading families, who had for ages lived on the proceeds of illicit trade and of violence. They cared little for the authority of the Papal delegates sent from Rome to admin-

ister the government. Monsignor Pecci was appointed to this office, which had baffled the judgment of older officials. The nobles and people recognizing in him a scholar, and anticipating an easy time, received him with great favor and hospitality. Young Pecci watched his opportunity, made his arrangements quietly, and the brigands and smugglers found themselves suddenly attacked at every point. The Pope sustained the action of his delegate against all remonstrances, and the country was entirely relieved of smuggling and brigandage. Then the young Pecci was thanked on all sides. His next service was as Papal delegate to Perugia. His executive and administrative abilities were so marked, his skill in diplomacy so profound, that he was raised to the Archiepiscopal dignity, under the title of *Damietta in partibus*, and sent to fill the important nunciature at Brussels. Here he won all hearts by his urbanity and gentleness, his firmness and prudence, his learning and judgment. King Leopold, as well as every one at Court and among the people, admired and respected him. At the end of his term of service the King reluctantly parted with him, and recommended him for elevation to the Cardinalate.

In 1846 Archbishop Pecci was appointed Archbishop of Perugia, in Umbria, where his advent was hailed with joy by all, for he was well and favorably known to its people. In the midst of the revolutionary times that followed, his position was a difficult one. While sympathizing with the just and patriotic aspirations of his countrymen, he was the supporter of law, order, and authority. In no previous position had his prudence and justice been more universally acknowledged. He was elevated to the Cardinalate, December 19, 1853. As Archbishop and Cardinal he was the real pastor of his flock, and the best friend of his people. In the trying crisis, when the Italian government took possession of Umbria, he stood by his flock and his altars, counselled all to be peaceful and quiet in the midst of revolution and injustice; and his noble and brave example, in continuing his exalted functions with zeal, piety, and equanimity, went far to quiet the disturbed elements of society. On the death of Cardinal de Angelis, in July, 1877, he was appointed Chamberlain to Pope Pius IX., a position of great influence and responsibility, one which

is usually regarded as placing the incumbent out of the line of the succession to the Papacy. But it did not have this effect in the case of Cardinal Pecci, for he was elected to succeed Pope Pius IX., on February 20, 1878, and was crowned as Pope on March 3.

The most prominent features in his eventful and active pontificate have been his triumphal vindication of the rights of the Church in Prussia and the relief he has brought to the persecuted Catholics of that country; his firm and courageous maintenance of the rights of the Papacy in the face of the Italian occupation of the States of the Church, and his appeals to the nations for the restoration of the temporal power; his grand efforts for Christian unity, embracing a movement for healing the separation of the Greek Church from the Latin; his efforts for the revival of the study of St. Thomas Aquinas and of Christian philosophy, and for the elevation of the standard of ecclesiastical studies and learning in the Church; his opening of the treasures of the Vatican Library to the students of the world; his vigilance in watching the vicissitudes and providing for the wants of the Church throughout the universe; his great encyclicals on education, faith, morals, slavery and other most important subjects; his great labors and toils, his learning and his writings, his spirit of prayer and devotion, which he has communicated to the whole Church; his simplicity and severity of life; his munificent generosity to every great work; his charity to the poor and afflicted; his wise and learned counsels to all; the immense increase he has given to the influence of the Papacy throughout the world. In 1888 the nations celebrated his Golden Sacerdotal Jubilee, and it was the occasion for manifestations of respect, affection and loyalty from nations and sovereigns, which have never been excelled, while he exhorted the world to prayer, penance and faith. It is worthy of remark that all the sovereigns and governments of the world sent most costly and valuable presents to Pope Leo XIII. at this golden jubilee, except Humbert, King of Italy. Among those sending presents were President Cleveland, who sent a beautiful copy of the Constitution of the United States, Queen Victoria, and the Sultan of Turkey; several eminent Jewish rabbis sent splendid Hebrew Bibles.

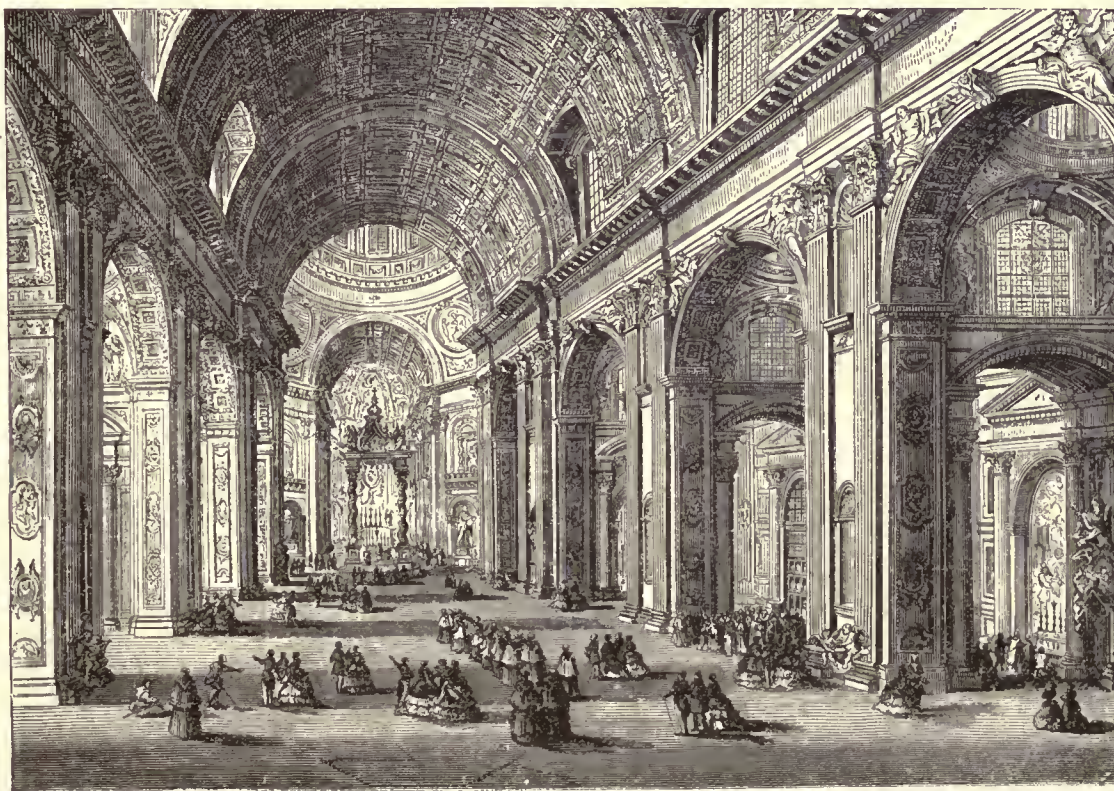
The Pope also during his jubilee year issued his brief approving the plan of the American Catholic University.

The ability and success, with which Pope Leo XIII. managed the interests of the Church in Prussia and brought about the relief of the Catholics of that country, were remarkable. At the time of his accession to the papal throne the relations between the Vatican and Prussia could not have been more unfavorable. And yet, in 1886 and 1887, he had, by his profound negotiations, brought about the *entente cordiale* between himself and Prince Bismarck.

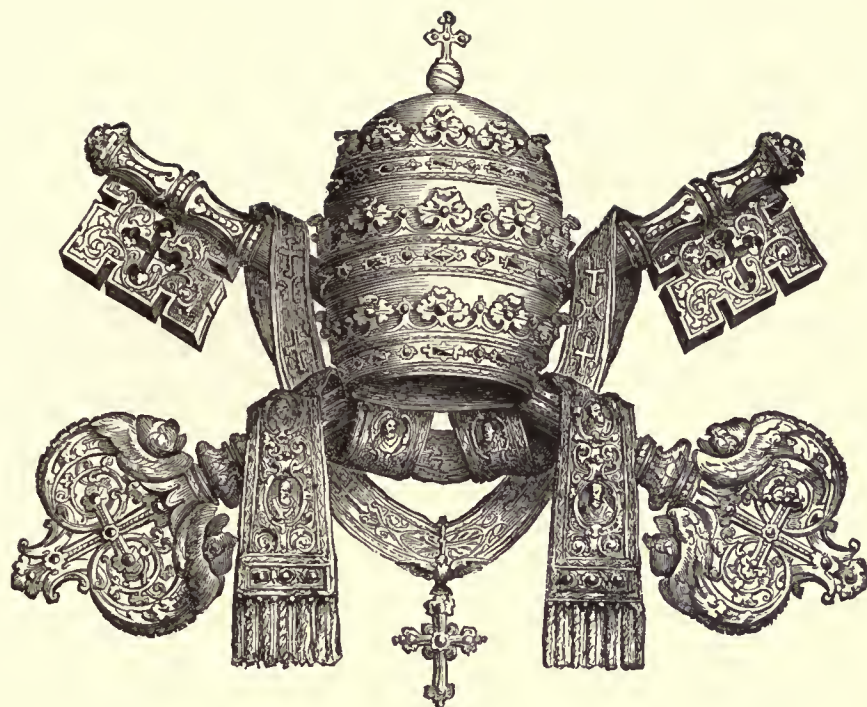
Allusion has been made to the grand encyclicals of this illustrious Pope. We deem it proper, in order to convey some idea of his sublime teachings on living topics of the day, to give the following extract from his remarkable encyclical, dated November 1, 1885, the *Immortale Dei* Encyclical:

"And now in these times it is becoming to revive these examples of those of old. Catholics worthy of the name must be most loving children of the Church and wish to be understood as such; without hesitation to reject whatever cannot be reconciled with this honorable note; to use the ways and customs of the people, so far

as it can rightly be done, for the fostering of truth and justice; to work it out that liberty of action shall not overleap the line drawn by the laws of God and of nature; to be intent that every state may be brought back to that Christian form and likeness of which we have spoken. The way of attaining these ends cannot aptly be laid down in any one certain mode, since they must be made to suit the various times and places that greatly differ, the one from the other. Lest the union of minds be destroyed by the rashness of blaming, let all understand this: That the integrity of Catholic profession cannot possibly co-exist with opinions approaching *naturalism* or *rationalism*, the sum of which is to destroy Christian customs from their foundation and to establish a rule of man in society, from which God is excluded. In like manner it is not lawful to follow one rule in private conduct and another in the government of the state, so, to wit, that the authority of the church should be observed in private life but rejected in state matters. But if in question of opinions purely political, of the best kind of government, of ruling states on one or another plan, there may indeed be honest disagreement regarding all such things."



Interior View of St. Peter's, Rome.



PREFACE.



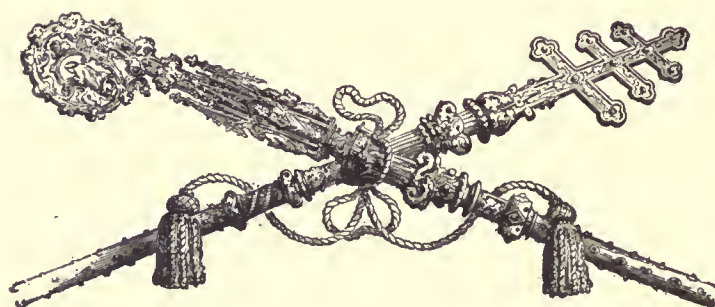
THE history of the Church in America needs to be read and studied by the masses of the Catholic people of the United States with more than their accustomed habit and provided opportunities. For this purpose historical works of moderate size, general in scope, popular in style, and simple in composition, are needed for the people. While our American Catholic literature has been enriched with more elaborate and detailed ecclesiastical histories for the study of scholars, the people generally have been left without Church histories suitable to their wants, tastes and means, and which, at the same time, should present to them the opportunity of a complete view of the noble and edifying achievements of the Church in this country; the examples of self-sacrificing missionaries, laboring unto death among savages or exhausting their lives in guarding and instructing the flocks; the lives, virtues, and labors of holy priests and apostolic

bishops, the charities and good works of pious laymen, the models of citizenship and Christian lives, the efficient and powerful co-operation of Catholic lay organizations with the great action of the Church upon society; the literary labors of the studious and learned, and the munificence of the rich and faithful stewards of the Lord; the benign influences and holy works of the religious orders; the noble work of our colleges and schools, educators of a Christian people; and the lives of our living bishops, rulers of the American Church. To afford such reading to the Catholic people of the United States is the object of this work.

The plan of the work consists in subdividing the whole history of the Catholic Church in this country into principal periods, commencing with the earliest traces of Christianity and bringing the narrative to our own days. The first period will run from the beginning to the Revolution and War of Independence, when the American Church practically ceased to be within the jurisdiction of the Vicars Apostolic of London; and will embrace the English, Spanish and French colonies

and missions. The second period will contain the proofs of Catholic devotion to; and sacrifices made for, the common cause of American liberty and free government. The third period will embrace the history of the parent Diocese of Baltimore, which embraced the whole United States, from the appointment of its first Bishop, Dr. Carroll, to its subdivision into dioceses in 1808-10. And the remaining and last period will cover

the history of all the dioceses of the American Church, arranged under the heads of the ecclesiastical provinces to which they respectively belong, from the first subdivision of the parent diocese in 1808-10, to the present time. A prominent and additional feature of the work will consist of brief but complete biographical sketches of the prelates now presiding over the various dioceses of the Church.



CONTENTS.

VOLUME I.

DEDICATION	v	Biographical Sketch of Right Rev. Henry Pinckney Northrop, D. D., Second Vicar-Apostolic of North Carolina and Fourth Bishop of Charleston	51
LIFE OF THE HOLY FATHER POPE LEO XIII	vii	Biographical Sketch of Right Rev. Alfred A. Curtis, D. D., Second Bishop of Wilmington, Del.	52
PREFACE	xi	Biographical Sketch of Right Rev. Leo Haid, O. S. B., D. D., Fourth Vicar-Apostolic of North Carolina	53
Works which have been consulted in the preparation of this work	xiii	Biographical Sketch of Right Rev. Augustine Van De Vyver, D. D., Sixth Bishop of Richmond	54
HISTORICAL SKETCH—INTRODUCTORY	xvii		
Part I. The Church in the English Colonies	xvii		
Part II. The Church in the Spanish Colonies	xxxiv		
Part III. The French Elements in our History	1		
Part IV. The Catholic Church during the War of Independence	lxxvi		

CHAPTER I.

DIocese OF BALTIMORE—from its Erection in 1789-90 to its Subdivision in 1808-10	I
Biographical Sketch of His Eminence James Cardinal Gibbons, First Vicar-Apostolic of North Carolina, Fourth Bishop of Richmond, Ninth Archbishop of Baltimore, and Second American Cardinal	21

CHAPTER II.

PROVINCE OF BALTIMORE—ARCHDIOCESE OF BALTIMORE.	
History of the Archdiocese of Baltimore from 1810, and of the Suffragan Dioceses of Charleston, Richmond, Savannah, St. Augustine, Wheeling, and Wilmington, and the Vicariate-Apostolic of North Carolina, from their Erection to the Present Time	23
Diocese of Charleston	38
Diocese of Richmond	40
Diocese of Wheeling	42
Diocese of Savannah	42
Diocese of St. Augustine	44
Diocese of Wilmington	45
Vicariate-Apostolic of North Carolina	46
Biographical Sketch of Right Rev. John J. Keane, D. D., Bishop of Ajasso <i>in partibus in fidelium</i> , and First Rector of the American Catholic University	47
Biographical Sketch of Right Rev. Thomas A. Becker, D. D., First Bishop of Wilmington and Sixth Bishop of Savannah	48
Biographical Sketch of Right Rev. John Moore, D. D., Second Bishop of St. Augustine	49
Biographical Sketch of Right Rev. John J. Kain, D. D., Second Bishop of Wheeling, West Virginia	50

CHAPTER III.

PROVINCE OF NEW YORK—ARCHDIOCESE OF NEW YORK.	
History of the Archdiocese of New York, and the Suffragan Dioceses of Albany, Buffalo, Brooklyn, Newark, Rochester, Ogdensburg, Trenton, and Syracuse	55
Diocese of Albany	63
Diocese of Buffalo	64
Diocese of Newark	65
Diocese of Brooklyn	67
Diocese of Rochester	68
Diocese of Ogdensburg	68
Diocese of Trenton	69
Diocese of Syracuse	70
Biographical Sketch of Most Rev. Michael Augustine Corrigan, D. D., Second Bishop of Newark and Third Archbishop of New York	72
Biographical Sketch of Right Rev. John Loughlin, D. D., First Bishop of Brooklyn	74
Biographical Sketch of Right Rev. Stephen Vincent Ryan, C. M., D. D., Second Bishop of Buffalo	75
Biographical Sketch of Right Rev. Francis S. McNeirny, D. D., Third Bishop of Albany	76
Biographical Sketch of Right Rev. Winand Wigger, D. D., Third Bishop of Newark	77
Biographical Sketch of Right Rev. Bernard Joseph McQuaid, D. D., First Bishop of Rochester	78
Biographical Sketch of Right Rev. Edgar P. Wadhams, D. D., First Bishop of Ogdensburg	79
Biographical Sketch of Right Rev. Michael J. O'Farrell, D. D., First Bishop of Trenton	80
Biographical Sketch of Right Rev. Patrick Anthony Ludden, D. D., First Bishop of Syracuse	81

ILLUSTRATIONS—VOL. I.

PHOTOGRAVURE PORTRAITS OF THE ARCHBISHOPS, ETC.

1	THIRD PLENARY COUNCIL OF BALTIMORE, 1884	Frontispiece.
2	POPE LEO XIII.	PAGE VII
3	HIS EMINENCE JAMES CARDINAL GIBBONS, ARCHBISHOP OF BALTIMORE, MD.	21
4	MOST REV. MICHAEL AUGUSTINE CORRIGAN, D. D., ARCHBISHOP OF NEW YORK	72

TYPOGRAVURE PORTRAITS OF THE BISHOPS.

	PAGE		PAGE
1 RIGHT REV. JOHN J. KEANE, D. D., BISHOP OF AJASSO, WASHINGTON, D. C.	47	9 RIGHT REV. JOHN LOUGHLIN, D. D., BISHOP OF BROOKLYN, N. Y.	74
2 RIGHT REV. THOMAS BECKER, D. D., BISHOP OF SAVANNAH, GA.	47	10 RIGHT REV. STEPHEN VINCENT RVAN, D. D., BISHOP OF BUFFALO, N. Y.	74
RIGHT REV. JOHN MOORE, D. D., BISHOP OF ST. AUGUSTINE, FLA.	47	11 RIGHT REV. FRANCIS MCNEIRNY, D. D., BISHOP OF ALBANY, N. Y.	74
4 RIGHT REV. JOHN J. KAIN, D. D., BISHOP OF WHEELING, W. VA.	47	12 RIGHT REV. WINAND WIGGER, D. D., BISHOP OF NEWARK, N. J.	74
5 RIGHT REV. HENRY PINCKNEY NORTHROP, D. D., BISHOP OF CHARLESTON, S. C.	51	13 RIGHT REV. BERNARD J. MCQUAID, D. D., BISHOP OF ROCHESTER, N. Y.	78
6 RIGHT REV. ALFRED A. CURTIS, D. D., BISHOP OF WILMINGTON, DEL.	51	14 RIGHT REV. EDGAR P. WADHAMS, D. D., BISHOP OF OGDENSBURG, N. Y.	78
7 RIGHT REV. LEO HAID, D. D., O. S. B., BISHOP OF NORTH CAROLINA	51	15 RIGHT REV. MICHAEL J. O'FARRELL, D. D., BISHOP OF TRENTON, N. J.	78
8 RIGHT REV. A. VAN DE VVER, D. D., BISHOP OF RICHMOND, VA.	51	16 RIGHT REV. PATRICK ANTHONY LUDDEN, D. D., BISHOP OF SVRACUSE, N. Y.	78
(xiv)			

LIST OF ILLUSTRATIONS IN THE TEXT.

VOLUME I.

<i>Headpiece—Dedication—Pope Leo XIII</i>	v	GEORGE WASHINGTON	14
EXTERIOR VIEW OF ST. PETER'S, ROME	vii	MISSIONARY TEACHING THE INDIANS	18
INTERIOR VIEW OF ST. PETER'S, ROME	ix	CECIL CALVERT (LORD BALTIMORE)	20
THE INTRODUCTION OF CHRISTIANITY INTO AMERICA	xvii	GEORGETOWN COLLEGE	23
COPPER COIN OF TEOTIHUACAN	xviii	GEORGETOWN COLLEGE IN OLDEN TIMES	25
CROSS FROM THE RUINS OF PALENQUE	xviii	ROBERT MOLYNEUX	25
CENTRAL AMERICAN CROSS	xviii	REV. WM. L. DUBOURG	25
NACHAN MONOLITH	xviii	WILLIAM MATTHEWS	25
DIGHTON WRITING ROCK, MASSACHUSETTS	xix	REV. FRANCIS NEALE	25
TOWER AT NEWPORT	xix	REV. BENEDICT J. FENWICK	25
CHRISTOPHER COLUMBUS ON BOARD HIS CARAVAL	xx	THOMAS F. MULLEDY	25
LORD BALTIMORE, PORTRAIT OF	xxiii	JAMES RYDER	25
CELEBRATING MASS FOR THE FIRST TIME ON ST. CLEMENT'S	xxiv	CHARLES STONESTREET	25
THE EXILE OF THE ACADIANS	xxx	BERNARD A. MAGUIRE	26
COLUMBUS RAISING THE BANNER OF THE CROSS AND OF SPAIN FOR THE FIRST TIME IN THE NEW WORLD	xxxiii	JOHN EARLY	26
THE SOLITUDE OF THE NEW WORLD	xxxiv	REV. P. F. HEALY	26
DISCOVERY OF THE MISSISSIPPI, CALLED BY THE SPANIARDS THE RIVER OF THE HOLY GHOST	xxxv	JAMES A. DOONAN	26
DE SOTO'S DEFEAT AT THE BATTLE OF MANILLA	xxxvi	FATHER ANGELO SECCHI	26
THE SLAIN MISSIONARY	xxxix	FATHER CURLEY	26
PANORAMA OF FORT SAN MARCO, ST. AUGUSTINE, FLA.	xlii	FIRST BUILDING ERECTED, GEORGETOWN COLLEGE	26
CHURCH OF OUR LADY OF GUADALUPE, SANTA FÉ	xlv	LAW DEPARTMENT, GEORGETOWN COLLEGE	27
OLD FORT MARCY, SANTA FÉ	xlvi	MEDICAL DEPARTMENT, GEORGETOWN COLLEGE	27
THE PRIEST AS A PHYSICIAN	xlvii	REV. LEONARD NEALE	28
THE EARLY FRENCH MISSIONS IN AMERICA	l	MOST REV. FRANCIS PATRICK KENRICK, D. D., ARCHBISHOP OF BALTIMORE	33
JACQUES CARTIER	li	MARTIN JOHN SPALDING, ARCHBISHOP OF BALTIMORE	35
PLANTING A CROSS ON THE COAST OF LABRADOR	li	MOST REV. JAMES ROOSEVELT BAYLEY, D. D., ARCHBISHOP OF BALTIMORE	36
OVERLOOKING MONTREAL	lii	DIVINITY BUILDING, CATHOLIC UNIVERSITY, WASHINGTON, D. C.	37
VIEW ON THE ST. LAWRENCE RIVER	liv	RIGHT REV. JOHN ENGLAND, D. D., BISHOP OF CHARLESTON	38
THE CROSS AT FORT ST. ANNE, VT.	lvii	RUINS OF THE CATHEDRAL AT CHARLESTON, S. C.	39
THE PRIMITIVE WILDERNESS	lix	CATHEDRAL OF ST. PETER, RICHMOND, VA.	40
TOMB OF AN EARLY INDIAN CONVERT ON THE OTTAWA RIVER	lx	ST. JOSEPH'S CATHEDRAL, WHEELING, WEST VA.	42
THE GREAT PLAINS	lxii	CATHEDRAL OF OUR LADY OF PERPETUAL HELP, SAVANNAH, GA.	43
FATHER HENNEPIN AT NIAGARA	lxiii	CATHEDRAL OF ST. AUGUSTINE, FLA.	44
FATHER MARQUETTE AVOIDING THE RAPIDS	lxiii	ST. PETER'S PRO-CATHEDRAL, WILMINGTON, DEL.	45
THE DEATH OF FATHER MARQUETTE	lxiv	PRO-CATHEDRAL OF ST. THOMAS, WILMINGTON, N. C.	46
NIAGARA FALLS, AS FIRST SEEN BY FATHER HENNEPIN	lxv	INTERIOR VIEW OF ST. PATRICK'S CATHEDRAL, NEW YORK	55
THE WILDERNESS ON THE ST. LAWRENCE	lxvii	MOST REV. JOHN HUGHES, D. D., FIRST ARCHBISHOP OF NEW YORK	58
JESUIT MISSION AT NATCHEZ	lxxi	PIUS IX	60
FATHER GIBAULT, MISSIONARY TO THE INDIANS	lxxiii	RIGHT REV. THOS. S. PRESTON	61
CHARLES CARROLL, OF CARROLLTON	lxxvi	CARDINAL McCLOSKEY	61
COMMODORE JOHN BARRY	lxxix	ST. PATRICK'S CATHEDRAL, NEW YORK	62
LAFAYETTE	lxxx	CATHEDRAL OF THE IMMACULATE CONCEPTION, ALBANY, N. Y.	63
COMTE DE ROCHAMBEAU	lxxx	ST. JOSEPH'S CATHEDRAL, BUFFALO, N. Y.	64
PULASKI	lxxx	ST. PATRICK'S CATHEDRAL, NEWARK, N. J.	66
COMTE DE GRASSE	lxxxii	INTERIOR VIEW OF ST. JAMES' CATHEDRAL, BROOKLYN, N. Y.	67
DANIEL CARROLL	lxxxiii	ST. PATRICK'S CATHEDRAL, ROCHESTER, N. Y.	68
ST. JOSEPH'S CHURCH (PHILADELPHIA), IN OLDEN TIMES	lxxxvi	ST. MARY'S CATHEDRAL, OGDENSBURG, N. Y.	69
MOTHER ELIZABETH ANN SETON, FOUNDER OF THE SISTERS OF CHARITY IN THE UNITED STATES	lxxxviii	ST. MARY'S CATHEDRAL, TRENTON, N. J.	70
CATHEDRAL, BALTIMORE, MD.	1	ST. JOHN'S CATHEDRAL, SYRACUSE, N. Y.	71
MOST REV. JOHN CARROLL, D. D., FIRST ARCHBISHOP OF BALTIMORE	4		
SCENE ON THE MOHAWK	10		
THE CROSS IN THE WILDERNESS	12		

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The Introduction of Christianity into America.

THE CATHOLIC CHURCH IN THE UNITED STATES OF AMERICA.

HISTORICAL SKETCH—INTRODUCTORY.

PART I.

THE CHURCH IN THE ENGLISH COLONIES.

Honorable Record of the Catholic Church in America—Antiquity Claimed for the American Church—The Northmen in America—Christianity Introduced in the Tenth and Eleventh Centuries—Discovery of America by Columbus—English Voyages and Catholic Worship held under Cabot—French and Spanish Discoveries—Origin of the American Hierarchy—England's Apostacy—English Catholic Colonization—Catholic Maryland—Religious Liberty—Catholicity in Pennsylvania, New Jersey and New York.



HE annals of the Catholic Church in America are replete with heroic achievements worthy of her ancient renown. Her clear and explicit embodiment of dogma and creed, supported by her divine commission as an infallible teacher; the high purposes which brought to the West apostolic men to teach the gospel to infidels, and the sufferings and labors they endured in this exalted mission; the noble faith and self-sacrifice of Catholic colonists laying the new foundations of great empires, or seeking here in exile that freedom of conscience, which was denied to them in their native European homes; the purity of life, indomitable perseverance, wisdom and unity of action of the pioneer bishops and missionaries,

founders of our dioceses and churches; the loyalty of Catholic citizens in war and in peace, and their long, unswerving patience under calumny, have all concurred in inspiring confidence and in winning admiration for the Catholic body in America. These pages are devoted to the narrative of the heroic achievements of the Catholic Church and her children in these republics.

Great learning and research have been expended in the effort to prove the superior antiquity of the American Continents over those of the Eastern Hemisphere, the traditional cradle lands of our race. Many authors of learning and scientific ability have advocated the claim of America to the greatest antiquity as the original home of man, and the scene of those early and cardinal events in human history related in the Book of Genesis.

Equally earnest, learned and acute have been

the efforts of profound, skilful and conscientious writers, to trace the origin of Christianity in this country back to the apostolic age. The discovery by the early Spanish missionaries and scholars of ancient crosses in both North and



Copper Coin of
Teotihuacan.



Cross from the Ruins
of Palenque.



Central American
Cross.

South America, to some of which were attributed miraculous virtue, all of which were objects of religious veneration among the aborigines, together with concurrent traditions and observances of the people, convinced those zealous, studious and pious Europeans, the early Spanish missionaries, that Christianity had been introduced into America at a remote period. Among the ruins of Palenque was a Temple of the Cross, in which, besides an ancient statue surmounted by a cross, the cross appears everywhere cut in the walls and decorations of the temple. The people rendered homage to the cross. Hence the theory was deduced, warmly advocated and sustained, with great research and cogent argument, that the cross and the religion of the Crucified had been propagated in North America by the Apostle St. Thomas, and in South America by the Apostle St. Bartholomew, and their disciples.

Mr. Baldwin, in his *Ancient America*, says of the Temple of the Cross that it "is usually called 'La Cruz,' because the most prominent object within the buildings is a great bas-relief, on which are sculptured a cross and several human figures. . . . The cross is supposed to have been the central object of interest. It was wonderfully sculptured and decorated; human figures stand near it, and some grave ceremony seems to be represented. The infant held toward the cross by one of the figures suggests a christening ceremony. The cross is one of the most common emblems present in all the ruins. This led the Catholic missionaries to assume that knowledge of Christianity had been brought to that part of America long before their arrival, and they adopted the belief that the gospel was preached there by St. Thomas." Mr. Donnelly, in his *Atlantis, the Antediluvian World*, says:

"When the Spanish missionaries first set foot upon the soil of America, in the fifteenth century, they were amazed to find the cross was as devotedly worshipped by the red Indians as by themselves, and were in doubt whether to ascribe the fact to the pious labors of St. Thomas or to the cunning device of the Evil One. The hallowed symbol challenged their attention on every hand and in almost every variety of form. It appeared in the bas-reliefs of ruined and deserted as well as those of inhabited palaces, and was the most conspicuous ornament in the great temple of Gozumel, off the coast of Yucatan. According to the particular locality, and the purpose which it served, it was formed of various materials—of marble and gypsum in the open spaces of cities and by the wayside; of wood in

the teocallis or chapels on pyramidal summits and in subterranean sanctuaries; and of emerald or jasper in the palaces of kings and nobles."

Our examination of this interesting question has led us to the conclusion that these ancient crosses, similar to the ancient pre-Christian crosses found in the Eastern Hemisphere, were not the works of an early Christianity, but rather evidences of that universal *cultus* of the cross, which from primeval ages prevailed among all the races of men—a religious tradition traced back to our first parents, which, however distorted, was a proof of the unity of man, and prophetic of that divine and redeeming Sacrifice, which was



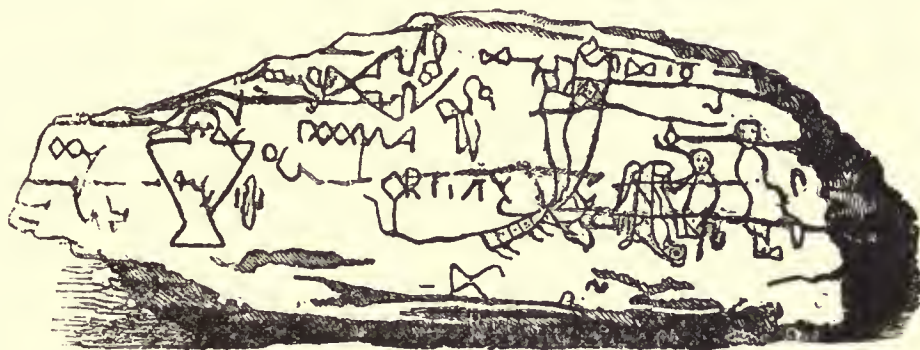
Nachan Monolith.

prefigured and predestined to be accomplished on the Cross of Calvary.

Scarcely less interesting are the claims of

Norse discovery. The Northmen were the first discoverers of America, and the first to introduce Christianity on our continent and country, in the tenth and eleventh centuries. This bold, reckless and indomitable people were at that time at the zenith of their power and success, and scarcely a nation or a people in all Europe had escaped their ravages. They were the marauders of the ocean, sea-rovers, and vi-kings of that middle period. The discovery and settlement of Iceland was followed by similar events in Greenland, and it was during this period of great adventure that the conversion of the mother country, Norway, under the sainted Olaf and Ausgar, in the pontificate of Pope Sylvester II., was followed by the influx of Christian colonists into Greenland, accompanied by Christian missionaries, and the altars of Thor and Odin were gradually supplanted by the altars of the cross.

were the parents of Snorre Thorfinnson, the first European born on our shores, and he was a Christian. The episcopal see of Gardar was established by Pope Pascal II., in 1112, and Eric, the first bishop, burning with apostolic zeal, visited the colony of the Northmen at our own Vinland, and probably gave his life in an heroic attempt to convert the rude aborigines to Christianity. The Norse settlements and colonies in Greenland and Vinland finally succumbed under the joint ravages of disease and savage assaults; but they have left the ruins of cathedrals and churches, and other ecclesiastical relics and ruins, and inscriptions on the rocks, to attest the authenticity of this first European discovery and colonization in America. The histories and epic poems of that rude age and people, bearing within themselves intrinsic evidences of their authenticity, afford unanswerable proofs of the claims of the

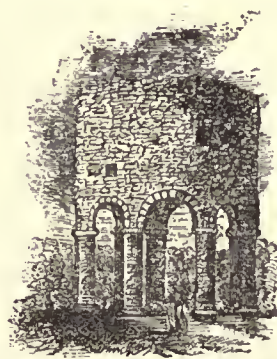


Dighton Writing Rock, Massachusetts.

Churches were built in the numerous settlements of Greenland, and a hierarchy was founded and flourished with a succession of seventeen bishops established at the Episcopal city of Gardar. These restless sea-kings extended their voyages of discovery and plunder along our own coasts and Maine, Massachusetts, Rhode Island, and probably the coasts as far as the Chesapeake, were known to and visited by them. In the congenial clime of Vinland, now located by careful researches at and around Newport, Rhode Island, some of the most daring and intelligent of the Norse adventurers founded a temporary home and built the dwellings of a few years. The names most celebrated in these events were Eric the Red, Thorwald, Biarn Heriulfson, first discoverer of our continent, Leif Ericson, first Christian Vi-king, Thorstein, Thorvald, Thorfinn Karlsefne and his wife, Gudrid. The last two

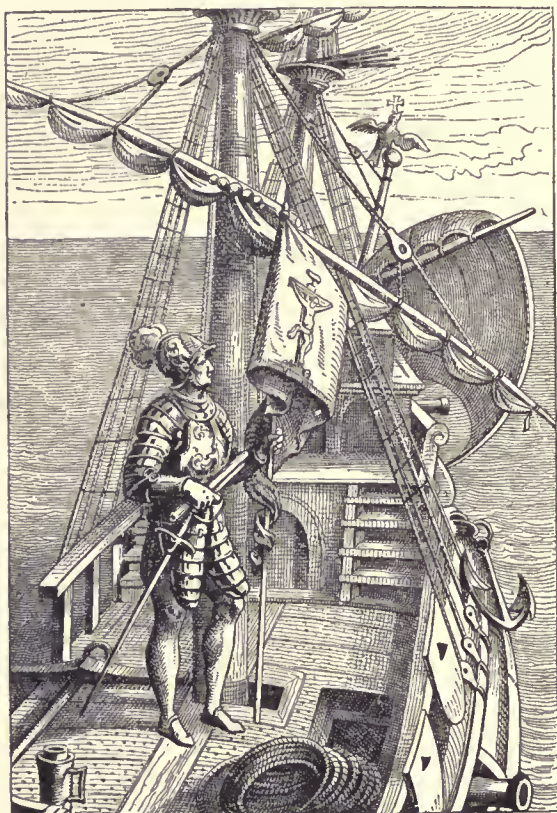
Northmen as discoverers of America in the tenth century, and as the first to plant Christianity within the boundaries of our Republic. The old stone tower at Newport, the Dighton Writing Rock, and Runic inscriptions and relics, are claimed as evidences of the Norse discoveries. But the Icelandic sagas, histories, and poems, are more reliable and sufficient proofs.

But the peerless glory of a new and permanent discovery of America belongs to the great admiral, Christopher Columbus, who, with the power of genius and the research of a scholar, assured the world in advance of the expected re-



Tower at Newport.

sults, who had no doubt acquired some knowledge of the Norse discoveries, who was fired with enlightened enterprise and a high Christian purpose, who sought by one great achievement to give new continents, and to restore, by means of the resources of the new world, the Holy Sepulchre and the sacred places of the Holy Land, to Christendom. The great discovery of 1492 was



Christopher Columbus on board his Caraval.

followed by other voyages. In all cases zealous Catholic priests accompanied the expeditions, and by the ecclesiastical law the religious jurisdiction over these new and vast missions belonged to the European diocese from whose ports the respective expeditions sailed. England while still Catholic now entered the field of American discoveries. Two English voyagers, John and Sebastian Cabot, father and son, sailing from the port of Bristol, navigated along and landed on the northern shores of our continent, commencing with 1497, and an English Catholic priest, within five years, 1502, chanted Latin hymns and litanies, and offered the Holy Sacrifice of the Mass, for the earliest English congregation assembled in America. All subsequent English discoveries and colonies were conducted under the new or

Protestant dispensation, without cross or priest or sacrifice, until in 1634, when, under Lord Baltimore, with a body of English Catholic colonists, Catholicity, with civil and religious liberty, founded an altar and a civil constitution on the shores of St. Mary's River, in Maryland, source at once of our present Catholic Church organization and Hierarchy, and model of our free and peerless Constitution.

French explorers and apostles entered the field; Cartier in 1534, with Catholic priests and colonists, and Champlain in 1609, founded what became New France, at the north; the Christian commonwealth extended from Quebec to Montreal, westward along our northern lakes, southward through the valley of the Mississippi to Louisiana and Texas; a vast empire, signalized by a line of military posts and forts, sites of the first Catholic shrines, extending through a continent, and ennobled with the presence, the labors, and sacrifices of a succession of Catholic missionaries, whose heroic lives and martyr-deaths are worthy of the best ages of the Christian Church. The first French movement gave jurisdiction to the Bishop of St. Malo; subsequent ones acknowledged the ecclesiastical jurisdiction of the Archbishop of Rouen. Thus a vast continent and the western Church became allied to the ancient Church of France.

Florida, Texas, the Territories and States acquired by the United States from Mexico, extending from Texas to the Pacific and thence northward to the boundary between California and Oregon, were discovered, explored and colonized by Spanish admirals, generals and missionaries. Sainly priests accompanied the expeditions. A vast Christian empire was founded, acknowledging the temporal dominion of the King of Spain and the ecclesiastical jurisdiction of the Archbishop of Seville, all in communion with the See of Rome. In succession Spanish bishoprics were created in America. Thus the See of San Domingo was erected in 1512, the See of Santiago de Cuba in 1522, the See of Carolensis in Yucatan in 1519, and that of Mexico in 1530. As results of these events episcopal sees, now within the boundaries of our country, were attached to Spanish American, parent or metropolitan, sees, and the early Bishops of Louisiana were suffragans of the old Spanish Sees of

San Domingo and Santiago de Cuba. California's first bishop was suffragan to the See of Mexico, and the dioceses within the Territories of Texas, New Mexico and Arizona, have been, in recent times, separated from dioceses of Spanish origin and woven into the membership of the American Catholic Hierarchy.

English, French and Spanish agencies and elements have thus contributed to the early formation of the Church and Hierarchy of the United States. But prior to and at the time of the first origin of the American Hierarchy by the appointment of Rev. Dr. John Carroll, as first Bishop of Baltimore, with jurisdiction extending over the entire United States and the Territories, the English colonies, now independent States, had been and were under the ecclesiastical jurisdiction of the Vicars Apostolic of London, and from an English Catholic bishop he received consecration. The London Vicariate-Apostolic, which has grown to be the present Archdiocese of Westminster, an ancient English see restored, was thus the parent of American dioceses. Afterwards Spanish and French territories were acquired or annexed to the United States. The Church accepted the civil organization. She transferred the old Spanish and French churches and dioceses to the American Hierarchy. The French and Spanish elements were absorbed and became incorporated with dioceses and provinces which emanated or whose bishops received consecration from, or were suffragan to, the Diocese of Baltimore, the immediate parent of American dioceses. The struggle between England, France and Spain, for American sovereignty, resulted in England's success. The United States having succeeded to the rights and possessions of England, at the treaty of peace and recognition of our independence, the Church accommodated herself to the political situation, and Dr. Carroll, the patriarch of the American Church, went to England for his consecration. Like the parent country then, America became and has remained to our day a missionary land, governed through the Congregation of the Propaganda by the See of Rome. Such was the origin of the present imposing Hierarchy of the United States, of which we will give hereafter a more detailed account.

As already intimated, after the apostacy of England from the faith of Edward the Confessor,

St. Anselm, St. Thomas of Canterbury and Sir Thomas More, the yearning of English Catholics to escape the direful persecutions, under which they suffered at home, developed into schemes of American colonization, and resulted in founding here an asylum for Catholics seeking civil and religious liberty and freedom of conscience. Thus the penal laws of England against Catholics became woven in with the history of the Catholic Church in America. In England the Holy Sacrifice of the Mass, the central force in Catholic external worship, was denounced as an abomination and was prohibited, and Catholics could not exercise their religious rights even in their own homes, which, under the law of England, were their castles for every purpose except for religious worship. The religious pictures and images of Catholics were broken up, the clergy driven from their churches. To assert or support the supremacy of the Sovereign Pontiff, the successor of St. Peter, was punished with oppressive fines. Catholics could not enter the universities their ancestors had founded and endowed; the learned professions were closed against them; they were excluded from public office. A second offence was punished with death. The oath of supremacy alone could save the victim, and that was equivalent to open apostacy; a refusal to take the oath was punished with death. The clergy had disappeared from the face of the land, exile or death had decimated their ranks, and a few only remained, who were secreted with the families of the faithful to offer the divine sacrifice, administer the sacraments, preserve the faith in those families by clandestine ministrations and instructions, and maintain a succession of priests. The Church struggled for existence by establishing a seminary for training priests on the continent at Douay. To suppress the Catholic faith entirely, it was made high treason to pronounce the queen a heretic, to introduce any document from Rome, to give or receive absolution, and perpetual imprisonment was the fate of those who should possess an Agnus Dei, rosary, cross or picture blessed by the Pope or other ecclesiastic. Those who fled the country were required to return within six months or have all their property confiscated. The people were punished with fines and imprisonment for not attending Protestant worship,

or for hearing mass, or for keeping a Catholic prayer-book or other objects of devotion. Queen Elizabeth ruthlessly enforced this black code against priest and layman, and Catholic subjects were hounded without discrimination.

Penal laws at home became the fountain from which free institutions sprang up abroad, for the oppressed Catholics saw their only hope in efforts to consecrate in America a sanctuary for the conscience. The efforts of Lord Baltimore were preceded by a brave attempt of two other Catholic knights—Sir George Peckham and Sir Thomas Gerard—to found a colony for Catholics at Nurembega, within Newfoundland as then defined, but which was, in fact, within the present limits of the State of Maine. Ostensibly, the Church of England was alone mentioned in the charter granted by Queen Elizabeth, but it was broad enough to cover and protect Catholic colonists, provided no laws were enacted hostile to the Established Church of England. The expedition sailed from England on June 11, 1583, under Sir Humphrey Gilbert; the port of St. John, Newfoundland, was entered, a landing effected, the country taken possession of in the name of the queen, and thence they proceeded for Nurembega. But the expedition was overtaken by storm; Sir Humphrey Gilbert and his companions perished at sea, meeting their fate courageously. The other vessels, with the brave survivors, finally reached England.

The next effort to found an asylum in America, for persecuted English Catholics, was made in 1605 by Winslade, who had served in the Spanish Armada. The expedition sailed March 5, 1605, reached the American coast, made Cape Cod, which they called St. George's, whence they planted a cross, landed at Booth Bay, which they called Pentecost Harbor, where another cross was erected, and ascended the Kennebec River. Lord Arundel was a patron of this undertaking, which included in its high purposes the evangelization of the Indians. The expedition was not successful; had it been otherwise, New England might have been Catholic instead of Puritan.

The next Catholic movement was made under Sir George Calvert, afterwards Lord Baltimore. In 1620, before he became a Catholic, he purchased the south-east peninsula of Newfoundland, and sent out a colony under Captain Ed-

ward Wynne at Ferryland. In 1624 he announced his conversion as a Catholic, without forfeiting the friendship of King James I., who raised him to the peerage under the title of Lord Baltimore, and gave him estates in Ireland. Calvert sailed for America himself in 1627, reached Avalon, as it was then called, with colonists and supplies, and accompanied by two seminary priests—Fathers Longvill and Anthony Smith. The colonists were not all Catholics, but Lord Baltimore accorded freedom of worship to his Protestant colonists, who had the ministration of Rev. Wm. Stourton. But this ungrateful man, on his return to England, filed an information against Lord Baltimore for permitting mass to be said in the very land where religious liberty was given to Stourton and his flock. In 1628 Lord Baltimore came out again to Avalon, with most of his family, to remain there, and was accompanied by another priest—Father Hacket. Perfect freedom of conscience was granted to all who took part in the colony of Avalon by Lord Baltimore, who, rising above the bigotry of his times, thus commenced in Newfoundland that sublime system of civil and religious liberty, which his son Cecilius afterwards so nobly perfected in Maryland. Finding the climate too severe, Lord Baltimore sailed with his family southward, and it was Lady Baltimore who, delighted with the country around Chesapeake Bay, urged her husband to select that region for his settlement. They visited Virginia in October, 1629, and although he was a member of the Virginia company, he was repulsed from her shores by Governor Pott and an official named Clayborne, who afterwards became his bitter opponent in Maryland, who demanded that he should take the oath of supremacy. The noblest of Englishmen of his day was not prepared to betray the ancient faith of all Englishmen, to which he had just returned, and in which the enjoyment of a free conscience was worth to him exile and every danger, labor and privation. Leaving his family in Virginia, Lord Baltimore returned to England.

He had already written from Avalon to King Charles I. on August 19, 1629, petitioning for a grant of land in Virginia and the enjoyment of the same privileges granted him in Newfoundland. On arriving at home Lord Arundel joined

him in his application; the charter for a colony and grant of land in Virginia were bestowed, but on the vehement protest of Clayborne and other Virginia officials, who saw ruin to them from a



Lord Baltimore.

Catholic colony in their vicinity, was constrained to revoke it. On the persevering request of Lord Baltimore a grant of land was made to him to the northward on the Chesapeake and a charter for Maryland, named *Terra Mariæ*, in compliment to the Queen Henrietta Maria. The charter was a liberal one, and secured to the colonists and the Lord Proprietary legislative power of a broad scope. Before the charter received the great seal, George Calvert, first Lord Baltimore, died, and his son, Cecilius Calvert, second Lord Baltimore, succeeded to his estates, to his virtues, his plans and statesmanship, and obtained the same charter to be issued to himself. In June, 1632, Lord Baltimore prepared to carry the noble purpose of his illustrious father into effect. Vessels were provided, conditions of settlement issued and a colony organized. The leaders and controllers of the enterprise were Catholic gentlemen; the artisans, laborers and servants were Catholics and Protestants, between whom no distinction was made. Many have supposed that of these latter the Protestants, artisans and people, were the more numerous, but there are many unanswerable facts and cogent reasons for adopting the opposite view, as will be seen in these pages. While the followers of each religion had the privilege of carrying clergymen

of their respective creeds and churches, the Protestants were too few or too weak to carry a Protestant minister, while the Catholic colonists were accompanied by the learned and saintly apostle of Maryland, Father Andrew White, and Father John Altham, or Gravenor, members of the English Province of the Society of Jesus, and Thomas Gervase, a lay brother. The Fathers and their companions, servants and lay coadjutors were entitled to take up lands and provide for their support like the other colonists. They were no charge on Lord Baltimore. The expedition was placed in charge of Leonard Calvert, a brother of the baron, who was appointed governor of Maryland, and the vessels consisted of Lord Baltimore's own pinnace, the *Dove*, Robert Winter, captain, and the *Ark*, a chartered vessel, Richard Lowe, captain. Jerome Hawley and Thomas Cornwaleys were united in the commission with the governor and were his privy councillors, and Richard Gerard, a son of Sir Thomas Gerard, who has already been mentioned as a leading man in Sir Humphrey Gilbert's expedition of a similar character to Newfoundland. After much opposition and many annoyances, designed to delay or defeat the expedition, none of which daunted the brave heart of the Catholic nobleman or of Governor Calvert and his companions, the *Ark* and the *Dove*, freighted with the precious hope of freedom and of conscience, the pioneers of our own free institutions, the founders and legislators of civil and religious liberty in America, sailed amid the prayers and benedictions of the just and good, from Cowes, on November 22, 1633.

"Less cruel than tyrants, who sought to enslave
Fair Liberty's offspring, Atlantic's broad wave
Received her last hope from the mother's own hand,
And wafted it safely to *Mary's free land*."

After a stormy and protracted voyage the colonists reached the Chesapeake Bay in March, 1634. Father White wrote a detailed relation of the voyage, which gives us a most edifying account of this passage from the land of persecution to freedom's chosen shores. The devotions and pious observances of the colonists are graphically described; the Protestants, one would infer, were few, from the exclusively Catholic character of every act performed, every litany chanted, and every name given to the points of

land they passed. The Potomac was named St. Gregory's, and then followed Capes St. Gregory and St. Michael, the islands of St. Clement, St. Catharine and St. Cecilia. On March 25, 1634, they landed on St. Clement's Island, and what followed we will give in Father White's own language in his *Relatio Itineris* as translated :

"The year 1634 we celebrated the Mass for the



Celebrating Mass for the first time on St. Clements.

first time on this island (St. Clement's). This had never been done before in this part of the world. After we had completed the sacrifice, we took upon our shoulders a great cross which we had hewn out of a tree, and advancing in order to the appointed place, with the assistance of the governor and his associates, and the other Catholics, we erected a trophy to Christ the Saviour, humbly reciting on our bended knees the Litanies of the Sacred Cross with great emotion."

Thus was founded the *Land of the Sanctuary*, where all might worship and none be oppressed. From St. Clement's Governor Calvert visited the

Indian tribes on the St. Mary's river, St. Inigoes and the Indian town, where King Yaocomoco held sway, and he purchased from the king a territory of thirty miles. Due ceremonies were observed in taking possession. The Indian town, whose inhabitants were already abandoning their homes in fear of the fierce Susquehannas, was selected as the site of the settlement. It was called St. Mary's, and here the capital of the colony was established, and here an oblong oval Indian bark-house was assigned to the Jesuit Fathers, who, with Brother Gervase, soon converted it into a chapel. It stood near the old mulberry tree, under which Governor Calvert parleyed with the Indians in friendly converse and purchased and paid for their lands. And here, too, in St. Mary's, Catholic and Protestant dwelt together in harmony and peace.

The colonists were soon busy in erecting houses, the soil was tilled and planted, and the busy scenes of European life were enacted in the peaceful wilderness. The zealous priests immediately began to evangelize the gentle natives, to study their many dialects and found a Christian Church. In 1635 another priest arrived, and in 1637 Rev. Thomas Copley, known in the Society as Father Philip Fisher, and Father John Knolles, came into the harvest, and Father Fisher became superior of the mission. The colonists soon located their lands, each gentleman being entitled to two hundred acres for every five men he brought over, and the Fathers, too, having no other provision made for them, availed themselves of the same conditions of plantation, and thus acquired in various localities bodies of land, the culture of which by their servants supported the entire body of the clergy in Maryland and maintained the missions. To this day the Jesuit missions and residences in Maryland stand on those ancient sites, such as St. Inigoes, St. George's, St. Thomas' Manor and others. Great success was experienced by the Fathers in converting the Indians, and the good example of the converted King, Maquacomen of Patuxent, with whom Father White resided for some time, greatly aided them in their apostolic work.

By the express order of Lord Baltimore, set forth in a proclamation issued by him, perfect equality and liberty of religious observance was accorded to the Protestants, who soon had a

chapel of their own, in the use and enjoyment of which they were protected. In 1637 and 1638 the General Assembly of the Province was convened, and all the freemen were entitled to sit therein, including the Jesuit Fathers, but the latter preferred giving their undivided time and labors to the sacred work of the gospel, and through their attorney or proxy, Hon. Robert Clarke, asked to be excused from personal attendance. Laws were passed in 1638 for the prevention of religious dissension and excitement, and for protecting all Christians in the worship of God according to their conscience. Fines were imposed for the violation of this colonial statute. Catholics were themselves the first to suffer the penalties of this law. Lt. William Lewis, a Catholic, was fined in 1638 for denouncing some Protestants for reading aloud a book which offended him in his religious views, and, in 1642, Dr. Thomas Gerard, another Catholic, was fined for taking away the keys and books of the Protestant chapel. The oath of office taken by the Governors of Maryland from the first proves that religious liberty was the common law of the province from its foundation. The oath read as follows: "And I do further swear that I will not by myself or any other person, directly or indirectly, trouble, molest or discountenance any person whatsoever professing to believe in Jesus Christ, and in particular no Roman Catholic, for or in respect of religion, nor his or her free exercise thereof within said province . . . nor will I make any difference of persons in conferring offices, rewards or favors for or in respect of their said religion, but merely as I shall find them faithful and well deserving of his said Lordship . . . and if any other officer or person whatsoever shall . . . molest or disturb any person . . . professing to believe in Jesus Christ, merely for or in respect of his or her religion, in the free exercise thereof, upon notice or complaint thereof made to me, I will apply my power and authority to relieve any person so molested or troubled, whereby he may have right done him."

The work of the Jesuit missionaries was zealous and untiring. Father Brock, now Superior of the mission, labored, together with a lay brother, at St. Inigoes; Father Fisher, at St. Mary's, where a chapel and cemetery were erected; Father Altham labored among the numerous

Indian populations of Kent Island, on the Eastern Shore of Maryland, and Father White labored successfully over a region of 120 miles in extent, planted a large cross of the mission at Kittamaquindi, the residence of the Indian chief, Chitomachen, of the Piscataways. The conversion of this chief, his solemn reception into the Church, and his baptism at his capital town with great ceremony, receiving the Christian name of Charles, on June 5, 1640, made a deep impression on the various tribes and subdivisions of tribes. The king's wife, who took the name of Mary, and her infant child, who took the name of Anne, were soon afterwards baptized, as also were his chief councillor and the latter's son. These important events and ceremonies took place in the new brick chapel erected expressly for the reception of the king, which was attended by Governor Calvert and other officials of the colony. The occasion was solemnized with every ecclesiastical pomp the infant Church of Maryland could afford; the king and queen were married according to the Christian rite, a procession formed, and the Litany of Our Lady of Loretto was chanted, and echoed over the beautiful hills and plains. The king now conformed his life to Christian morality; his concubines were set aside, and his conduct and that of his family were most edifying.

But the young and hopeful Christian community had its misfortunes. The climatic diseases of that region did not spare them, and the severe labors and exposure of the Fathers attracted its attacks. Father Knolles and Brother Gervase succumbed, victims of the sickness, the former within two months after his arrival. So also, in 1640, Fathers White and Altham were prostrated with sickness; the latter fell a victim to it and to his exhausting labors on November 5, 1640; while Father White, the main support of the missions, the master of the Indian languages and the trusted friend of the red men, after recovery and relapse, finally got well; but Father Brock, who had exhausted himself by his apostolic labors among the Anacostans, whose king he had converted, and who had been Superior of the mission from 1638 to 1639, was accidentally shot while crossing the St. Mary's river. His loss was severely felt.

In the meantime differences of opinion sprang up among the Catholics as to the soundness of

some of the laws proposed for passage in the Assembly according to Catholic teachings; the Jesuits were appealed to, and the controversy even reached the ears of the English provincial and Lord Baltimore. The latter was not satisfied with the conduct of the Jesuits in questioning his legislation, on the ground of its not according with correct Catholic views, and he even went so far as to declare the grant of land by the King of Patuxent to the Jesuits null and void, and applied to Rome for the appointment of other missionaries to replace the Jesuits. Rumors also of a hostile character were heard from Kent Island, where Clayborne, the inveterate enemy of Lord Baltimore and of the Church, had planted a settlement, and showed signs of disputing Governor Calvert's jurisdiction over the colony. Notwithstanding these drawbacks, the young commonwealth waxed strong with increasing population. New accessions from the mother-country were received every year, lands were granted out to settlers and cultivated, improvements were erected, the Church flourished in conversions, both among the Protestant whites and the Indians, and the mild and generous policy of Lord Baltimore, so well executed by his brother, Leonard Calvert, gave to the statesmanship of the world a lesson which is bearing noble fruits to our day.

The successes and reverses of the Maryland Church and colony were both great and seemed to come together. The conversion of the young Empress of Piscataway, in 1642, by Father Fisher, then Superior of the missions, encouraged their untiring labors. This amiable Christian princess accepted not only Christianity with fervor, but also remained in the mission for Christian education and for the adoption of a civilized life. Father White, at Piscataway, and at all the scattered stations, accomplished good results, and he continued to become thoroughly conversant with the Indian language. On one occasion this noble apostle suffered greatly from the Puritan captain of a vessel, on which he was a passenger on one of his trips of mercy, and made a narrow escape from being carried by force to New England, and also from perishing in the ice. But he availed himself of the opportunity to visit the neighboring Indian town, and to announce the gospel, which he did with great success, con-

verting the chief of the village and the principal inhabitants. Several whole families accepted the faith, and it only needed more missionaries to lead the entire population to the faith. A number of Protestants from Virginia were also converted, a circumstance which aroused the animosity of the Virginia authorities, and a severe law, with penalties, was enacted against "popish recusants." So great was the success of Father White at Port Tobacco that he abandoned Piscataway, exposed as it was to the ravages of the hostile Susquehannas, who had attacked a missionary station and slaughtered all the Europeans, and took up his residence at the former place. Father Fisher, too, brought in golden conquests of faith: the Queen of Patuxent, and her mother, the Queen of Port Tobacco, the wife and two sons of Tayac the Great, who had been acknowledged as emperor, and 130 other Indians accepted the faith. An account of how the missionaries conducted this great and arduous work, as given by one of their number, can but prove interesting: "We are carried in a pinnace or galley (the Father, the interpreter, and a servant), two rowing when the wind fails or is contrary, the other steering. We take with us a little chest of bread, butter, cheese, corn cut and dried before ripening, beans, and a little flour; another chest, with a bottle of wine for mass, a bottle of holy-water for baptism, an altar-stone, chalice, vestments; while a third box contained trifles for presents to the Indians—bells, combs, fish-hooks, needles, thread, etc.; a small mat to pitch as a tent when they had to sleep in the open air, and a larger one for rainy seasons. The servant is equipped for hunting and for preparing food when taken. In our excursions we endeavor, where possible, to reach some English dwelling or Indian village by nightfall; if not, we land, and the missionary secures the boat, gathers wood, and builds a fire, while the others go out to hunt. If they take any game it is prepared; if not, we lie down by the fire and take our rest. If fear of rain threatens we erect our hut, and cover it with a larger mat spread over, and, thank God, we enjoy this humble fare with as joyful mind as we did more luxurious provisions in Europe; with this present comfort that God imparts to us now, a foretaste of what He will bestow on those who labor faithfully in this life, and He mitigates all

hardships with a sense of pleasure, so that His Divine Majesty appears to be present with us in an extraordinary manner." Such labors would have resulted in the permanent civilization and preservation of the Indians had they been permitted to continue; but the little commonwealth, founded on justice and on civil and religious liberty, and the Church of Maryland, had tribulations in store for them. Lord Baltimore's mistaken discontent with the Jesuit Fathers went so far as an application to the Propaganda at Rome to appoint secular priests for Maryland and a Vicar, and the application was successful. In their appeal to the Holy See the old missionaries said: "The Fathers do not refuse to make way for other laborers, but they humbly submit for consideration whether it is expedient to remove those who first entered into that vineyard at their own expense, who for seven years have endured want and sufferings, who have lost four of their number, laboring faithfully unto death, who have defended sound doctrine and the liberty of the Church, incurring odium and temporal loss to themselves, who have acquired the languages of the Indians." It is to the credit of the secular priests, who were sent over to replace the Jesuits, no less than to the Jesuits themselves, that the former supported the course of the latter, and made a clear and just statement of the case for the decision of their common superiors. Finally a reconciliation was effected between Lord Baltimore and the Jesuits, but upon terms severe upon the latter; and two new Fathers, with the approval of Lord Baltimore, came out in 1642. The field was left entirely to the Jesuits again, and, though discouraged, they labored with heroic zeal.

The harsh treatment meted out to Puritans in Virginia had driven many of them from that colony; Lord Baltimore had received them with hospitality, and extended over them the protection of religious liberty, as guaranteed by his proclamation. The royal authority in England was now overthrown and the Puritan party had become powerful. But these proved to be ungrateful. In 1645 the Puritans, aided and abetted by Clayborne, the bitter enemy of Catholics and of Lord Baltimore, and led on by one Ingle, a sea-captain and man of desperate character, assumed a hostile attitude towards the

colony, held Kent Island by force against Governor Calvert's efforts to recover it, and, resolving to overthrow the Proprietary Government, invaded St. Mary's county, drove out the governor, who was forced to seek shelter in Virginia, and plundered the houses of the leading Catholics, such as Cornwaleys, Clarke, Fenwick, and others. The Jesuit Fathers were also special objects of their cruelty and plunder, and the missionary residences and estates at Potopaco and St. Inigoes were pillaged and almost destroyed, and the venerable Father White and Father Thomas Copley were seized, thrown into prison and ironed, treated with great cruelty and were finally sent to England as prisoners. In England these two noble confessors of the faith were indicted under the penal laws against Catholic priests, and although they pleaded the violence by which they had been brought into England against their will and could not be lawfully convicted, they were by special order sent into perpetual banishment. Exhausted with age, the labors of the Maryland mission, the cruelty he suffered from Ingle and Clayborne, Father White sank into the grave, predicting the day of his death, and receiving the last call with heroic virtue; he died on December 27, 1656, at the residence of an English nobleman in Hampshire, near the residence of St. Thomas of Canterbury. His purity of life, his great learning, his indomitable courage and ardent zeal, all crowned by his heroic death, entitle him to rank among the noble martyrs of the Church. Other Fathers remained in Maryland after the abduction of Fathers White and Copley to continue the difficult work, but these two were hounded down by the Puritans; some met death with noble faith and courage, others fled to Virginia. At the end of this period, shameful in itself yet noble in its record of heroism, there was not a Jesuit to be found in Maryland, "the land of the Sanctuary," which they had founded and thrown open to the very men who now destroyed their benefactors.

With the overthrow of Lord Baltimore's authority and possession in Maryland, the Maryland Church too was banished. Lord Baltimore, thinking all was lost, sent orders for packing up and removing his personal effects. But his more resolute brother, Governor Leonard Calvert, assembled a force in Virginia, and returning to

Maryland suddenly recaptured the province for the Lord Proprietary, and the Jesuit Missions too were again restored. About this time again Lord Baltimore made another effort at Rome to obtain secular missionaries, but without success. Fathers Copley and Starkey, of the Society of Jesus, resumed their labors with the whites and among the Indians. Governor Calvert, however, spent with the labors and hardships of his arduous task, soon afterwards succumbed, and died on June 9, 1647, leaving behind him an illustrious name among enlightened, wise, and just law-givers of the world. Thomas Green succeeded as governor.

The increased immigration of Catholics from England and the conversions effected by the Fathers among the Protestant inhabitants had given the undoubted numerical majority of population to Catholics, and the government and control of the colony were still in Catholic hands. Lord Baltimore appointed William Stone, a Protestant, as governor in that year, exacting from him the oath in support of religious liberty.

But now we approach the proudest event in the history of Catholic Maryland, first fruits of the assembly convened at St. Mary's, on April 2, 1649, by Governor Stone, acting under Lord Baltimore's orders. This illustrious body was composed of the Protestant Governor Stone, who was, however, the immediate representative of the Catholic Proprietary, and Thomas Greene and Robert Clarke, privy councillors, and of nine burgesses, Cuthbert Fenwick, William Bretton, George Manners, John Maunsell, Thomas Thornborough, and Walter Peake, Catholics, and Philip Conner, Richard Banks, and Richard Browne, Protestants. The great act of Religious Liberty was, with many other laws, prepared in England, and sent over by Lord Baltimore to Maryland for the action of the Assembly, and was unanimously enacted by a body composed chiefly of Catholics, and approved by the Lord Proprietary on August 26, 1650. The enactments of this Charter of Liberty had been as so many principles and orders of the Proprietary and his brother, Governor Calvert, in practice and enforcement in Maryland from the foundation of the colony, forming a sort of common law of the land. But now it was resolved to give permanency and statutory sanction to the honored rule not only for

the protection of Protestants but also for that of Catholics, and wisely so, for in such a community majorities were apt to fluctuate. The gist of the statute, after forbidding and punishing violence of religious controversy and opprobrious epithets and names in religious disputes, contains the following noble enactment: "And whereas the enforcement of conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those commonwealths where it has been practised, and for the more quiet and peaceable government of this Province, and the better to preserve mutual love and unity among the inhabitants, no person or persons whatsoever within this Province or the islands, ports, harbors, creeks, or havens thereunto belonging, professing to believe in Jesus Christ, shall from henceforth be any way troubled or molested, or discountenanced, for or in respect of his or her religion, in the free exercise thereof, within this Province or the islands thereunto belonging, nor any way compelled to the belief or exercise of any other religion, against his or her consent."

Not only has this great statute received the praise of George Bancroft in his *History of the United States*, and of numerous illustrious historians and commentators, but also Chalmers in his *Annals* says that Lord Baltimore "laid the foundation of his province upon the broad basis of security to property and of freedom of religion." And Judge Story in his *Commentaries on the Constitution* says that Lord Baltimore "introduced into his fundamental policy the doctrine of general toleration and equality among Christian sects." Dr. Döllinger, too, in his work, *The Church and the Churches*, and his words will be received with great respect by all Protestants at least, says: "The first who were in earnest about religious freedom, and who really placed the two religions on an equality, were the Catholic Englishmen, who, towards the middle of the seventeenth century, founded the colony of Maryland, under the leadership of Lord Baltimore." Thus, too, Thomas Coit, a Protestant author, in his *Puritanism, or a Churchman's Defence*, writes: "In Maryland, as the Roman Catholics claim, the rights of conscience were first really acknowledged in this country. This is a fact I never knew disputed by good authority, and though a Protestant, with all my

heart I accord them the full praise of it with the frankest sincerity."

Maryland now, with a majority of Catholic inhabitants, estimated at three-fourths, seemed destined to a career of peace and prosperity. The missions were sustained with great zeal by the Fathers, and Lord Baltimore, in order to encourage the conversion of the Indians, in 1651 granted the remnants of Mattapanies, Wicomicans, Patuxents, Lamascons, Highawiscons, and Chapticons, ten thousand acres of land.

In the same year, 1651, a note of warning to Catholics was heard in an obnoxious oath prescribed by a Legislature in which the Protestants predominated and required of all, but which many Catholics refused. This was soon followed up in the following year by the overthrow of the Proprietary Government by Clayborne and Bennet, who were the commissioners representing the Commonwealth of England; Catholics were prohibited from voting or sitting in the Assembly, and direct laws were passed prohibiting the practice of the Catholic faith. The Catholics, led on by the Protestant Governor Stone, organized a force and made a stand for civil and religious liberty; the battle of the Severn was fought, and the Puritans were victorious. The missionaries barely succeeded in effecting their escape, while their books and other property fell into the hands of their enemies. Maryland was again without priests and without a church. But when the Commonwealth fell and the Stuarts resumed the English throne, the Proprietary Government of Maryland was restored and the Jesuit missions opened again. Protestants now outnumbered the Catholics, and the position of the latter was precarious.

During the period from 1669 to 1690 Jesuits and Franciscans were both in the Maryland missions, and worked together, and in 1677 the first Catholic school of Maryland resulted from this increase of the clergy. This place of study was a preparation for St. Omer's, and its scholars went to the latter place for the completion of their education, until we possessed our own college, at Georgetown, after the Revolution. While but one school existed in Maryland, numerous churches were built with the means supplied by the generous Catholics, and Protestants, indif-

ferent at first, had gradually erected a number of their own churches.

The religious war of Europe, which followed this period, between Protestant England and Catholic France and Spain, extended even to America, and in Maryland an attack was made against the government of Lord Baltimore, having for its avowed purpose the *defence of the Protestant religion*, a pretext which was not suited to Maryland, where religious liberty was secured under the Baltimores by common law, proclamation and statute. Now William of Orange proclaimed Maryland a royal province, and an act was passed by the Legislature, from which Catholics were excluded, for the establishment of the Protestant religion in Catholic Maryland.

The Church of England once established, not only excluded and punished Catholics, but also Puritans, thus repaying the latter for their ingratitude by turning upon the very Catholics who had received and protected them in the province. The seat of the provincial government was removed from St. Mary's to the Protestant county of Anne Arundel against the earnest protests of the mayor, common council, and freemen of St. Mary's, and the latter place became a mere name upon the map. The condition of the Catholic Church in Maryland at this epoch is learned from the returns "of all popish priests and chapels in the province" made to Governor Nicholson by his order in 1696-97. St. Mary's county contained four chapels, two priests, and one lay-brother; Charles county contained four chapels, three priests, and one lay-brother; Talbot county contained no resident priests, though it had been visited by a priest, probably under an assumed name. The names of the Jesuit Fathers then on the Maryland mission were Fathers Pennington and Hunter, Fathers William Riddell, Thomas Harvey, and Robert Brooke. The chapels here alluded to were not places of public worship, but mere chapels attached in most, if not all instances, to private residences, and forming externally a part of the messuage. Such was the Protestant feeling against Catholics that, during the pestilence which visited Maryland in 1670, when the scarcity of Protestant ministers threw nearly the entire care and visitation of the sick on the Catholic

Fathers, the works and visits of mercy and consolation extended by the Catholic priests to the sick and dying were publicly and officially denounced as popish enormities, and Catholic priests were forbidden to visit the sick in time of pestilence. Attempts were made to enforce on all the external practice of the established English worship and the use of the Book of Common Prayer in all places of religious worship, and nothing but the protests of Protestant non-conformists prevented this from being done. Lord Baltimore, whose authority was but nominally recognized, was powerless to interfere. While restrictions were removed from all non-conformists, Catholics, the founders of the province and the promulgators of religious liberty when in power, were now the only victims of intolerance. Even the first Catholic shrine of Maryland, the little chapel of St. Mary's, was forcibly closed, and prosecutions were followed up against any priest who attempted to open or bless a Catholic place of worship. Indeed, many Catholic families removed from their ancestral homes, and across the borders of Pennsylvania, for in that province, under the mild administration of William Penn, Catholics were more tolerated in the observance of their religion than in their own foundation, "the land of the Sanctuary." Under all these persecutions Catholics seemed to increase, and several new priests came over from England to labor in that arduous vineyard. Lord Baltimore generously assisted the hounded confessors of the faith in Maryland. But a sad disgrace was brought upon the names of Baltimore and Calvert by the next heir and successor to the proprietary government, in the person of Benedict Leonard Calvert, who apostatized from the faith of his ancestors in order to secure, under the requirements of the British government, the succession to the title and estate of the Lords Baltimore. His father, then living, endeavored to prevent this disgrace, and when he attempted to deprive the apostate of his income was prevented from doing so by governmental interference. His apostacy occurred in 1713, and his young son was brought up a Protestant. The Calverts and their descendants have ever since been Protestants, and the shameful example of this degenerate Lord Baltimore caused many Catholics in Maryland to waver in their faith,

weakened there the Catholic cause, and led to further hostile legislation against Catholics, to the requirements of new oaths of allegiance to the royal Protestant head of the Established Church, and of an oath of abhorrence of the Pope's right to depose recreant sovereigns and against transubstantiation. Catholic servants were prohibited from being brought into the province in 1716, and finally Catholics were completely disfranchised in the land they had founded and made illustrious by their justice and their liberality. Persecution seemed to fire the zeal of the missionaries, who succeeded in making more converts than ever. Their numbers increased; they even were emboldened in 1725 to challenge the Protestant ministers to public discussion of their respective tenets of faith, but the latter declined the encounter. The Jesuits and Franciscans worked in harmony, and the death of Father Haddock, the last of the Franciscan missionaries, who died at one of the houses of the Jesuits, in 1720, ended the Franciscan mission in Maryland, and left the Jesuits sole laborers in the field. In the midst of their persecutions the Catholics of Maryland were most loyal to the government and sovereign of England; when George II. ascended the throne they united in an address of congratulation and of loyalty; and when, in 1733, Charles Lord Baltimore visited Maryland in person, and took an active part in the government of the province, they again united in an address of fealty, and, to their honor be it said, in their address they reaffirmed their attachment to the principle of religious liberty which their ancestors, a hundred years before, had promulgated and put in practice.

It is surprising, and yet most honorable, how Catholicity was not only preserved but flourished in Maryland during the dark days of Protestant ascendancy. Priests, worshipers and chapels increased, and the Catholic school was successfully maintained. The school was finally removed to the quiet and secure shades of the flourishing mission of Bohemia in 1745. The success of this classical school was a marvel; the number of scholars averaged about forty, including the sons of the leading Catholic families. John Carroll, afterwards first Bishop of the American Church, was also a student of the Bohemia school, which in fact was the precursor of

the present University of Georgetown. Its success was sustained amidst opposition, calumny, and persecution, and the Jesuits seemed to increase in zeal under the harsh hand of oppression; for Catholics were at all times liable to arrest and prosecution; calumnies were repeatedly put in circulation against them; in 1746 a great anti-popery movement broke out against Catholics, more severe legislation was attempted, which act failed by reason of its excessive penalties; and yet the highest Protestant testimony vouches for their irreproachable lives and conduct. The Catholics themselves never wavered in their patriotism, and when danger of a French invasion from Fort du Quesne (Pittsburg) was apprehended, the Catholics were among the first to



The Exile of the Acadians.

give their means liberally towards raising an army of defence. In the midst of all these feelings there was such a sense of insecurity that many Catholics thought or even attempted to emigrate to other parts. When the poor and innocent Acadians were expelled from their homes in Canada, in 1755, and landed in considerable numbers in the various provinces on the Atlantic coast, Maryland received her share, but such was the feeling against all Catholics, and especially against increasing their numerical strength in the Province, that Catholics were by law and proclamation forbidden to receive these suffering and dejected members of their own Church into their houses, or to render to them any acts of Christian charity. When war broke out in Europe between

England and the Catholic powers of Spain and France in 1755, Catholics in Maryland were unjustly suspected of favoring the cause of the Catholic powers against their own sovereign, their loyalty was publicly questioned, and great public agitation and excitement against them was awakened and fomented. Catholics appealed in vain to their bright record; hostile laws were revived and new legislation undertaken in order to suppress them. When taxation was resorted to in order to raise funds for the defence of the northern frontier against possible French invasion, the principle that all taxation for a general or common cause must be uniform was set aside, and the tax imposed for this purpose on Catholics was made double. It was a common thing for the Jesuit Fathers to be arrested and brought before the courts on false charges. And yet there were not wanting a few fair-minded and just officials, who bore the most public and emphatic testimony to the loyalty, blamelessness, and good citizenship of Catholics and their pastors, throughout the whole period of these calumnies and persecutions. In the midst of such discouragements the Church was spiritually strong in the faith of the laity, the apostolic labors of the missionaries and the loyalty of both to God and country. It was about this period, 1757-58, that the estimated number of Catholics in Maryland was ten thousand adult communicants, and as many more too young for receiving holy communion. The life of the missionary was severe and arduous, a single mission extending over one hundred and thirty miles in length and thirty miles in breadth; and a missionary's ordinary riding was about three hundred miles a week, and this was done in all weather and partially at night. The Jesuit farms yielded income for the support of religion, and yet projects were frequently started and pressed for confiscating all their property and suppressing all Catholic worship. The success of England in the seven years' war had strengthened the Protestants, and weakened the Catholic cause both in Europe and in America.

In 1774 the missionary band of Maryland received an important accession in the person of Rev. John Carroll, S. J., who then came from England and settled in his native country, influenced in a great measure by the growing discontent and misunderstanding between the American

colonies and the mother country. The Catholics of Maryland had been subject to the ecclesiastical jurisdiction of the Vicars-apostolic of London; but the project of providing them a local bishop of their own had been mooted as long as 1756, and the plan found supporters in England, Bishop Challoner, of London, himself leading in its advocacy, while the colonial missionaries themselves opposed it. Another project was to have the Bishop of Quebec visit the colonies and perform for them the functions of the Episcopal office, and this was favored by Father Hunter and others. The matter was considered in America, England, and at Rome, but no result followed. In the meantime Catholic interests became stronger, prejudice lessened, Catholics could now purchase land and build a church, as was done for the first time in Baltimore, when St. Peter's was built in 1770.

But a severe blow awaited the Church of America; the suppression of the Society of Jesus by Pope Clement XIV., July 21, 1773, which had been enforced in some of the countries in Europe, was now also put in operation in the English province and in Maryland in October of the same year. The Jesuits were dejected, as well they might be, after a glorious struggle for the faith for nearly 140 years, but they submitted heroically. Father Lewis, their Superior, acted as Vicar-General of the London Bishop, and nineteen Fathers now served the missions as seculars. These associated themselves together for the good and efficient prosecution of the good work, but it was a voluntary organization; so much so that Rev. John Carroll, though in sympathy with the movement, declined to join the associated clergy until it should receive the sanction of the London and Roman authorities. The ardent discussions which grew out of the Stamp Act in the political field, and those not less heated ones caused by the Quebec Act, which was passed by the British Parliament to secure the rights of Catholics in the provinces conquered by England from France, soon led to open rupture between the colonies and England, and the connection between the Church in America and the Vicars-Apostolic of London was practically severed.

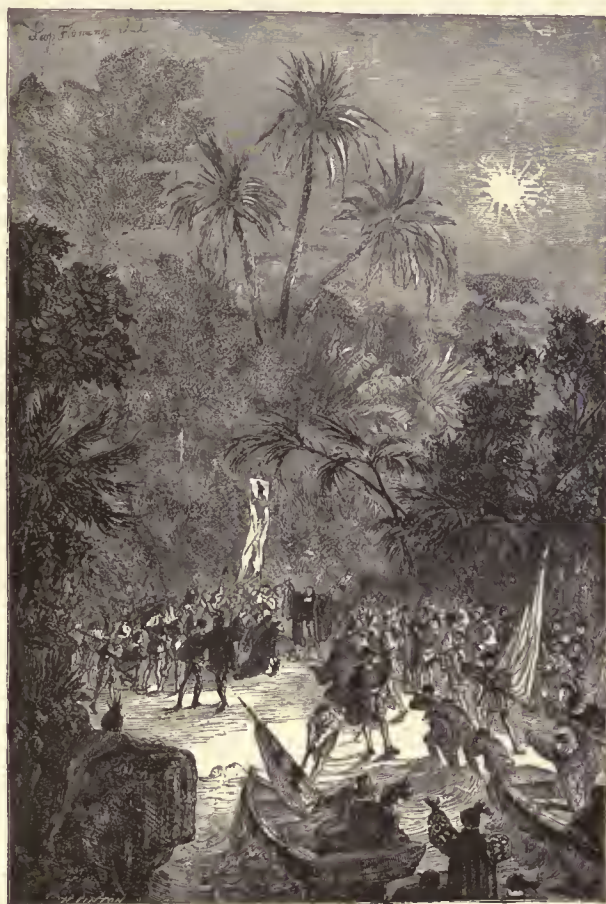
Penal laws existed against Catholics in several of the colonies, and yet the Church made an entrance there. Many Catholics from Maryland,

when they were oppressed in their own homes, found more congenial settlement in Pennsylvania under the tolerant administration of Penn. The Jesuit missionaries of Maryland extended their apostolic labors into Pennsylvania and New Jersey. In 1730 Father Greateon visited Pennsylvania on missionary service, and other priests in 1741. In 1744 Father Schneider visited the Catholics of Pennsylvania near Frankford and Germantown, though Mass had been said in Philadelphia at a much earlier period, and some of the Fathers had visited New Jersey, and the names of Fathers Greateon, Farmer, and Wapeler are prominent among the priests visiting the North. Conewago became a permanent station, and a church built at Lancaster was burned in 1760, and rebuilt. Philadelphia had a permanent mission. Father Farmer visited New Jersey, and said Mass in Salem county as early as 1744.

In New York the early traces of Catholicity are faint. In 1682 New York had a Catholic Governor under the Duke of York—Thomas Dongan—who had Jesuits to conduct the Catholic service, and a classical school was established. The overthrow of James' power in England and America expelled the Catholic Governor and the missionaries. But Jesuit Fathers from Maryland visited New York. We have a list of the names of all the Catholics in the city in June, 1696, being ten in number; and yet, in 1748, an Episcopal minister said there was no trace of Catholicity in New York. This certainly was the case in New England. In Virginia there were a few Catholics. The fewness of Catholics in New York did not protect the Protestants from fear of the Pope, as witnessed by the Negro Plot, in the excitement of which one John Ury, supposed to be a Catholic priest, was hanged on August 15, 1741; and after Penn's time stringent laws against Catholics were enacted in Pennsylvania, where, however, Father Molyneux managed to visit the Indians at Lancaster in 1744. In Philadelphia old St. Joseph's Church was erected, and the church lot in Willing's Alley was acquired by the Jesuits from Maryland in 1752. Father Schneider officiated at Goshienhoppen, Father Manners at Conewago, and Father Farmer at Lancaster. The Acadians from Newfoundland entered all the Atlantic States, as far south as Georgia, but they ceased to be a visible element.

During the war between England and France for supremacy in America the loyalty of Catholics was unjustly suspected, and the final suppression of French dominion relieved Protestants of apprehension against the Catholics, whom they suspected of sympathy with the French. Father

Hunter, of the Society of Jesus, being now Superior, with a noble band of missionaries under him, a new impetus was given to the Catholic missions in Maryland, Pennsylvania, and New Jersey. The history of this development forms a part of our later narrative.



Columbus raising the banner of the Cross and of Spain for the first time in the New World.

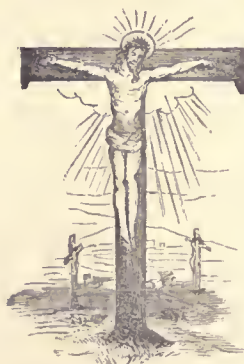


The Solitude of the New World.

PART II.

THE CHURCH IN THE SPANISH COLONIES.

The Spanish Elements in our Country—The Spanish Missions—The Indians—Illustrious Missionaries, Martyrs, and Confessors of the Faith—Spaniards and Dominicans of the Chesapeake Bay in 1523—Missions of Florida, Texas, New Mexico, Arizona, and California.



THE Church in Florida is the most ancient ecclesiastical organization in the United States. The patent under which a companion of Columbus, John Ponce de Leon, discovered Florida, bore date February 23, 1512. This bold and romantic hero landed in

Florida on the 2d of April, 1513, and bestowed on the country its beautiful name. He was in search of a great continental island, Bimini, but he neither found this nor the Ophir from which Solomon obtained the gold for the temple of Jerusalem. He took possession of the country in the name of the Spanish King and continued his discoveries southward as far as the Tortugas. Misled by the crude notions of his day in regard to human

rights, he entered into the pernicious system of the Spaniards in sending the natives of Hispaniola into slavery, and he actually sent five shiploads of Indians to Spain to be used there as slaves. The beneficent and just Isabella was shocked, and promptly prevented the sacrifice. She and Bishop Las Casas were true exponents of the Catholic view of human freedom.

Under a second patent John Ponce de Leon again landed in Florida in 1521, with colonists and Dominican priests. His attempt at founding a colony was repelled by the warlike natives and it was abandoned; the chief received a severe wound which nearly proved fatal. In the same year another Spanish captain, Lucas Vasques de Ayllon landed on the coast of Florida more to the north, and making a favorable report of this adventure and of the country to the Spanish sovereign, received a patent dated June 12, 1523.

This and all the other Spanish patents of that day made the conversion of the natives to Christianity a leading object of the expeditions. Ayllon, finding the country when he landed, which was north of the St. John's River, unsuited for a settlement, abandoned it and sailed northward, reached the Chesapeake Bay, sailed inland on a river and commenced a colony at a place called Guandape, which he changed to St. Michael. A settlement was commenced in the homes and a chapel, and there the Dominican Fathers celebrated Mass. Disease, insubordination of the Spaniards and Indian hostility destroyed the infant colony. Ayllon fell a victim to sickness and the expedition, with loss and broken numbers,



Discovery of the Mississippi, called by the Spaniards the River of the Holy Ghost.

sailed for San Domingo. The scene of this abortive attempt is now recognized by historical critics as near the site of Jamestown, the early capital of Virginia.

Francis de Garay, governor of Jamaica, under-

took the next expedition from that island on the south coast of our country, and in one of these the Mississippi, which the Spaniards called the River of the Holy Ghost, was discovered. And next an expedition under Panfilo de Narvaez, in an attempt on more southern explorations and conquests, was driven, in 1527, on the Floridian coast near the Bay of Apalache, but after many sufferings, hardships, losses, and wandering over a period of four years, only four men of the expedition reached Sinaloa. Among those who perished were all the Franciscan missionaries accompanying the expedition, including the celebrated Father Juan Xuarez. Cabeza de Vaca was among the few who escaped, and his glowing accounts of the country fired the ambition of Hernando de Soto to undertake his brilliant but equally unfortunate expedition to Florida.

This last chieftain had acquired fame in Central America and Peru, as a bold and reckless adventurer, but his reputation, even in a cruel epoch and with a cruel people, was tainted with deeds of extraordinary cruelty towards the Indians. This did not prevent his proposed expedition from becoming a popular rage in Spain, where high and low sacrificed everything they had to join the brilliant undertaking. Ample royal patents were obtained, many noblemen of rank decked in all the splendor and trappings of their order, and twelve priests, four of whom were religious, formed the leading persons of this gay but wild exploit, which sailed from Spain for the coast of Florida on April 6, 1538. Nearly one thousand persons in all were in the expedition. Landing in Florida and starting forth in gay attire, misfortunes soon awaited them. Instead of conquering rich empires, the Spaniards were defeated in 1540, in the disastrous battle of Manila, where the commissary and religious outfit perished in the flames. Many leaders, priests, and men perished in the arduous march from Tampa Bay to Pensacola, the Savannah, the Cherokee country, and Mobile; turning northwestwardly de Soto discovered the Mississippi, the only event that has given lustre to his name, penetrated the valley of the Mississippi, and marched on to his death, which occurred on May 21, 1542. The remnant of this proud but vain array reached their countrymen in Mexico. Of the twelve priests who joined it only four survived. They

had planted the cross in the land, a silent prayer for the future.

Don Antonio de Mendoza, in 1539, was the next Spanish captain to undertake the work of Christianizing and conquering the land, and he



De Soto's defeat at the Battle of Manilla.

appointed Vasquez de Coronado governor. This expedition was in its object more religious than military. The Franciscan Fathers, under the celebrated Father Mark, of Nice, after travelling along the coast, receiving the homage of the natives, penetrated the interior, marching towards Cibola, the great province of a great empire, with seven great cities under a powerful emperor. Some of the advanced guard of the expedition are said to have reached Cibola, the principal city, but were slaughtered by the natives in retaliation. Father Mark pushed on in the midst of the disastrous news. He thought and so reported that he came within sight of the town, he planted a cross and then returned to his countrymen, and made a report which was trans-

mitted to the Spanish king. This expedition of Father Mark was at least historically important, for thus the first knowledge of the existence of California was obtained by Europeans, and the monks, who penetrated northward as far as New Mexico and Arizona, were the first of Europeans to explore the interior of our continent. It led to another expedition in the same direction by the orders of Mendoza, who sent an army of conquest under Coronado, which started northward from Culiacan, on April 22, 1640, accompanied by Fathers Mark, John de Padilla, Daniel and Louis, and two lay brethren named Luis de Escalona and John of the Cross. They reached Cibola after a long march through Arizona, and the town, fabled capital of the rich empire, turned out to be a Pueblo village, whose houses, few in number, were large, containing three or four stories, built of brick and manned with two hundred warriors. The Indian warriors defended their castles, as they had a right to do, but the town was taken by storm. One of the missionaries, Father Daniel, was wounded. The Spaniards, who were soon joined by the remainder of the army, went from village to village, reducing them by force of arms. A part of the army marched northeastwardly through great plains swarming with buffaloes, visited the great cañon of the Colorado, and must have penetrated the country near the Missouri river. Finally all the parties had returned to New Mexico, where another winter was spent, and the country was abandoned. No gold was found, no vast empires were conquered, no Christian commonwealth founded, no Church established. Coronado reproached Father Mark for the accounts he had sent from his first expedition, but these were sent in good faith as they were received from the Indians. The missionaries offered the Holy Mass in that wild region on temporary altars in the various places where they camped or tarried. Thus, after two years of Spanish exploration, New Mexico was left again to the Pueblos, but a small missionary band, consisting of Father Padilla and Brother Louis Escalona, more zealous for souls, remained with Indian guides and a few others of the expedition, at the first, though temporary chapel of New Mexico, at Figriex, and thence proceeded to found a mission among the friendly people of

Quivira. Father Padilla advanced to Quivira, and thence, while attempting to visit a neighboring village, was attacked by hostile Indians on the way. He succeeded in giving a warning to his companions which secured their escape, while he, pierced with a shower of arrows, fell a glorious martyr to a brave effort to extend the realm of Christianity.

But the Christian heroes did not falter; next came the celebrated Dominican, Father Louis Cancer, who, amid appalling difficulties, accepted the mission directly from the Emperor Charles V., and in 1549, with his companions, Fathers Gregory de Beleta, Diego de Tolosa, John Garcia and a few others, landed at Tampa Bay; no soldiers were present except the soldiers of the cross, and the cross was their only weapon. His companions opposed his proceeding to the towns, because of rumored hostilities and murders of Spaniards; Father Cancer insisted on executing his holy mission; the men refused to row him ashore; he resolutely jumped into the water and waded to the land, and advanced up the hill to offer the faith to the natives, and those he left in the ships saw him surrounded by the Indians and slaughtered on the spot. Thus another glorious martyr graced the Christian annals of Florida.

In another attempt at occupation, in 1553, by the way of Texas, under Don Louis de Velasco, nearly all perished, including the Dominican missionaries. In 1553 a more systematic attempt was made to found a colony on the northern shores of the Gulf of Mexico. Don Tristan de Luna y Arellano, son of the governor of Yucatan, sailed from Vera Cruz, entered Pensacola Bay, and small expeditions, headed by Dominican missionaries, made efforts to penetrate the country. Don Tristan proved an inefficient leader, and after great hardships, exposure, losses, changes of plans and discords, the expedition proved fruitless. But the missionaries were active, and the land was sanctified by the frequent celebration of the Holy Sacrifice and the prayers of the sons of St. Dominic for the conversion of the Indians, its leading purpose.

The next expedition was that of Menendez, who had achieved a name, and now sought to recover his only son, who had been left in Florida from one of the previous expeditions. Philip II.

made the expedition the affair of the Spanish nation, and Menendez sailed from Spain on June 29, 1565, with a splendid outfit of ships, colonists, Franciscans and seculars, and every appliance of success. France, then a competitor with Spain in American adventure and conquest, hearing of Menendez' preparation, sent out a rival expedition under Ribault. The fleet of Menendez was scattered by storms, while Ribault landed, took possession, and built a fort. Menendez hearing of open hostilities by Ribault in the capture of a Spanish vessel at sea, gathered such force and ships as he could, and hastened to Florida, called the bay he entered St. Augustine, proceeded till he discovered the location of the French and their fort, Caroline, gave chase ineffectually to the French fleet, and then proceeding to land in a favored spot, with great and solemn pomp, on September 8, 1565, he founded the city of St. Augustine. The cross was planted, *Te Deum* was chanted, and a fort erected. The French fleet still hovered around the entrance to the bay, but a storm soon drove their ships southward and beyond reach or succor from their fort; and Menendez, availing himself of the opportunity; proceeded at once, and against all remonstrance, to attack Fort Caroline, which he captured, putting all to death, saving only the women and boys under fifteen years of age. The fort was occupied by Spanish soldiers, and the Spanish success was celebrated with great rejoicing and with religious services. Menendez was now master of Florida, and with characteristic energy designed to occupy Port Royal, Chesapeake Bay, and Tampa Bay. An expedition was sent to the Chesapeake, but the commander of it disloyally made his way back to Spain. The religious features and efforts of Menendez' expedition were most prominent, and he seemed zealous for the faith and the conversion of the natives; while in contrast with these good motives, we shudder at his cruel methods of war and the slaughter of his French rivals and enemies. At the request of Philip II. St. Francis Borgia, General of the Jesuits, sent Fathers Peter Martinez and John Rogel and Brother Francis de Villareal to found a mission in Florida. The vessel carrying the Fathers became separated from the fleet, and Father Martinez generously offered to accompany a boat's crew ashore for information; in the

meantime the ship was carried out to sea by a storm, and while the Father and his companions were struggling to reach a Spanish port, the Jesuit was seized by the hostile Indians and put to death. Thus another was added to the glorious list of martyrs in Florida. A more stable mission was founded in Florida by the Jesuits, which was reinforced by ten additional Fathers brought out by Menendez in 1568; an Indian school was opened, and missionaries went out to various and distant stations, one under Father Sedeño reaching as far as Guale, now Amelia Island, in Georgia, and another under Father Rogel advancing as far as the port of Santa Helena, or Port Royal harbor, in South Carolina; and at these places missions were established. While several of the natives were converted, the harvest was not abundant, and though the art of agriculture and other industries were taught the Indians, and Indian boys were carried for education to the Seminary at Havana, and other great efforts made, the fickleness of the Indian character prevented permanent success. Menendez was congratulated warmly by Pope St. Pius V., and St. Francis Borgia, General of the Jesuits, took an apostolic interest in these noble efforts.

Still hoping to plant Spanish colonies and Catholic missions in the Chesapeake, Menendez, in 1570, procured another colony of Jesuits for that brave enterprise. Fathers Segura and de Quiras and six lay brothers sailed from Santa Helena on August 5, 1570, ascended the Potomac, and on September 10 reached the new mission near the Rappahannock River in Virginia, and were well received by the natives. The Spanish vessels which brought them to that wilderness departed, and the brave apostles had no resources but spiritual aids and the most exhausting and dangerous labors. Left by the Spaniards in a vast wilderness, and deserted by Velasco, the converted Indian brother of a neighboring chief, who had been carried to Spain and had now returned with the Fathers as their guide, interpreter, and friend, and their provisions having failed, the situation of the missionaries became so desperate that they had to subsist on roots and herbs. The treacherous Velasco, when visited by Father Quiras and Brothers Solis and Mendez, and urged to return to the mission, assembled some warriors of the tribe and murdered the

Father and his companions; then advancing on the mission and the little chapel, they seized the axes and implements of the Fathers, and with these weapons slaughtered the entire colony, an Indian boy alone escaping by concealment. Thus was the soil of Virginia blessed with the blood of Catholic martyrs in the sixteenth century. In the following spring Menendez returned to the Rappahannock to avenge the murder of the missionaries, for such was the method of the times, and eight Indians were executed, after being baptized and prepared for death by Father Rogel, but the treacherous Velasco escaped. St. Francis Borgia, discarding all hope of evangelizing those regions, recalled his Fathers, and placed them on the missions in Mexico. The Florida settlement declined, not a priest was at St. Augustine, and even the Spaniards were in danger of losing their faith. Finally the Spanish government came to the relief of Florida, and in 1586 St. Augustine possessed public buildings, church, and private residences, and magazine, when the piratical Captain Drake came upon it from the sea and destroyed the place with fire.

The Jesuits and Dominicans having sacrificed so much in fruitless efforts to establish the faith in Florida, the Franciscans bravely took up the perilous task in 1577, and commenced missions among the Indians in Nombre de Dios and San Sebastian, and in 1594 a numerous band of the Sons of St. Francis were in Florida, and doing noble work at St. Augustine and many other places. Great success attended their efforts, and a permanent Christian community seemed destined to prove the Indians capable of civilization. Among the converts was the son of the chief of Guale Island, where Father Corpa was stationed at the village of Tolamato. Unwilling to conform his conduct, after a short trial, to Christian precepts, the young warrior thought that he could best throw off the restraints of religion by getting rid of the missionary, and, associating with him in his fell purpose some of his companions, they proceeded to the village by night and quietly awaited the appearing of the Father in the morning. When Father Corpa opened his door at dawn to proceed to chapel to say Mass he was instantly struck down with the tomahawk, his head was cut off and suspended on a pole. Excited with blood, they next proceeded to the

mission and chapel of Father Rodriguez, at Topoqui; the good priest obtained a half hour's respite for saying Mass, and, after offering up and receiving the divine victim of the sacrifice, he knelt before his little rustic altar and received the death-blow as only Christian martyrs can. Then proceeding to Asopo, they slaughtered Father Auñon and Brother Badajoz, and then lying in ambush on the banks of the river till they saw Father Valascola approaching in his canoe on his journey to St. Augustine, they treacherously enticed him to land, whereupon they murdered him on the spot. Father Davila, at Asopo, while endeavoring to escape the pursuers at night, was seen in the moonlight, and fell to the ground pierced with arrows; he was stripped and maltreated, his life being saved by the entreaties of an aged Indian, and was sent as a slave into a neighboring town.



The Slain Missionary.

The murderous savages next attacked the mission of St. Peter's, but the chief of the island, encouraged by the presence of a Spanish ship in the harbor, advanced with his canoes to the fight and routed the invaders. But the missions were broken up, the missionaries martyred, and Father Davila was finally sent to St. Augustine in exchange for a young Indian held by the Spaniards. He was the only survivor of the noble band of Franciscan missionaries of Guale.

St. Augustine waxed strong in population, church, hospital, private residences, missionaries and in military, for the fort was a prominent object and a tower of strength. Among the illustrious missionaries of Florida should be mentioned Father Francis Pareja, at San Juan, guardian of the Franciscan convent at St. Augustine, in 1612, the author of several works of Christian instruction in the Indian language; Father Balthazar

Lopez, at San Pedro, and Father Manuel Godiño, parish priest in 1602 at St. Augustine. The Franciscans reopened the Guale Mission in 1606, and the missions had become so numerous and important that they, together with the Franciscan missions at Havana and Bayamo, were in 1609 erected into custodia of the order, and Florida, in 1606, received a visitation from Don Frai Juan Cabezas de Altamirano, Bishop of Santiago de Cuba, of whose diocese Florida was a part, and then for the first time the sacrament of confirmation was administered in that region. In 1609 the powerful chief of Timucua, with his son and members of his rude court, came to receive instruction, and were accepted into the fold, and great rejoicings were made over so happy an event. The Franciscan convent at St. Augustine, which was destroyed by fire in 1599, was rebuilt, and the Spanish king aided in this and other needs of the Florida Church. In 1634 the Franciscans on the Florida mission were thirty-five devoted men of the cross, and though their numbers were frequently depleted by disease and hardships, the apostolic band was kept up. The missionaries made long and arduous journeys on foot to reach or accompany their roving flocks, or for communication with head-quarters, or for the purpose of going to confession, for the missions were far apart. Many sank under the hardships of so arduous a mission. With such an increase of labors there were still tribes suing for pastors, and numerous and important conversions gave labor and consolation to the Fathers. In St. Augustine alone, in 1646, there were fifty Franciscan religious, besides the parish priest, the sacristan and the chaplain of the fort. So well developed was the Church in Florida that, in 1655, the Governor of Florida applied to the King of Spain for his influence with the Holy See to obtain a bishop for that country, but upon consultation with the authorities at Cuba and San Domingo the matter was dropped.

The Florida missions had now grown to be numerous and flourishing, thirty-four in number, and well supplied with missionaries from the Franciscan head-quarters and the Convent of Our Lady of the Immaculate Conception at St. Augustine. But soon the mission among the Apalaches was broken up by the imprudence and despotism of the Governor of Florida, who or-

dered the chiefs of that nation to make the journey to St. Augustine and each bring a load of corn. On their refusal to comply with so unjust an order, imposed upon a free and independent people recently converted to Christianity, the governor advanced upon them with force, and after several battles, in which the Indians acted bravely, they were subdued; but the mission was destroyed. The Fathers, who had by long study acquired the Apalache language, re-embarked for Havana and all perished at sea. Before this the Catholic Indian population of Florida was 26,000. The Apalaches abandoned the faith by reason of the scandal given by the injustice of the Catholic governor. In August, 1674, Don Gabriel Diaz Vara Calderon, Bishop of Santiago de Cuba, made a visitation of the Florida churches, which was fruitful of good results. He celebrated with solemn Mass the centennial of the foundation of Florida and her Church, administered holy orders for the first time within the present boundaries of our country by conferring minor orders on seven candidates, and gave generous alms to the suffering and poor of St. Augustine. The good bishop visited various missions, reformed abuses and introduced new discipline. All who had Indians in their service were required to send them for examination in Christian doctrine, the Franciscans were required to open catechism classes, and masters were forbidden to exact work from Indians on Sundays and holy days. He continued his visitations into the fall, went northward as far as Santa Fé and visited the Apalaches of Taragica. He opened new missions, provided generously for their support, expended eleven thousand dollars in promoting the interests of religion, regardless of danger and fatigue visited the extended and scattered missions along the Atlantic coast, which extended as far northward as South Carolina, confirmed 13,152 persons and spent eight months in this remarkable and opportune visitation. The auspicious labors of this zealous bishop were also greatly extended and advanced by the decrees of the Synod which assembled at Havana in 1676, and enacted a beneficial constitution for the vast Diocese; its laws remained in force in Florida for over a century. Thirty-seven holy days of obligation were established, and numerous fasting days prescribed, including

Friday and Saturday in every week; but the converted Indians had fewer holy days of obligation and fewer days of fasting, and numerous clauses were reformed and wholesome regulations made for the protection of the Indians. Spanish efforts near Chesapeake Bay having been abandoned, the English soon went in and founded colonies in Virginia, and soon the Spanish colonies at the south and the English colonies at the north came in conflict through the Indians of the Florida mission with Georgia and Carolina, the governor having exasperated them by unwise or oppressive methods. Many of them abandoned their missions and went over to the English territories. The next year a large force of them returned and plundered their former homes, burned the town of Timucua and carried the natives northward into slavery. On the other hand, official Spanish severity left scarcely a home for the Indians of the Apalache country, who fled even to the woods to escape the arm of oppression. Afterwards better men and better feeling followed; but in 1688 ecclesiastical dissension prevailed, the Franciscans refusing to receive a visitor of the Diocese who had been sent by the Bishop of Havana to investigate the state of religion there. The visitor's report and a book in reply, published by the Franciscans, show how good men may lose sight of the main object of their lives.

In 1693 Pensacola was founded, and in 1696 a settlement actually made; a band of Franciscan missionaries were put into the field, and while at first they promised success, soon the hostile Indians of five towns revolted against the Spaniards, burned the churches, murdered one of the missionaries, and some native Christians, and broke up the missions; the survivors returned to St. Augustine; but soon again five missionaries entered the field, and cared for the spiritual needs of the converted Indians.

Father Felician Lopez and five other Franciscans, in 1697, undertook the conversion of the Carlos Indians, and at Cayucos a chapel and residence were erected, and the old chief requested baptism. The mission, however, was not a success; the Indians insisted on the Fathers giving food for their idolatrous gods, but the Fathers refused and endeavored to dissuade them from such idolatrous practices; the Indians were insulted:

the Fathers were seized, stripped of their clothes and hurried from place to place down the coast, and finally left naked; they were rescued by the Spanish vessel that brought them, and carried back to Havana.

Florida found a dangerous neighbor in the English colony in Carolina. From time to time Indian armies were organized in the English colony and sent southward to murder, pillage, and burn. Indians and missionaries perished in such cruel raids. Governor Moore, of South Carolina, availing himself of the pretext of war in Europe, sent frequent hostile expeditions of this character into the Spanish territories in Georgia and Florida, and finally induced the English colony to fit out an expedition by sea, which he led victoriously to St. Augustine; here he laid siege to the fort, took many prisoners, burned the city and towns, convents and churches, and the fine library of the Franciscans was committed to the flames. Thus England was struggling in America for dominion against Spain in the South, while she was resisting the colonial and territorial advancement of France in the North. The energetic and aggressive Governor Moore prepared other expeditions against his southern neighbors, and the country of the Apalaches and its Catholic missions were attacked in January, 1704, by an army of English and Indians, towns were burned and Catholic shrines destroyed, prisoners were murdered. The good missionaries stood by their flocks and Fathers John de Parga, Angel Miranda, Manuel de Mendoza, Marcos Delgado were slain; Father Parga having been burned at the stake, his head was cut off and other indignities inflicted. Fathers Miranda and Mexia, the brave Spanish defender of the fort, and many Indians were burned, showing in the midst of the flames the spirit of the martyr by prayer. The English governor carried off several hundred Indian prisoners to sell as slaves. Such was the battle of Ayubale, a blot at once on our civilization and the claims of Christianity made by the assailants. While the Spanish king regarded such outrages as bigoted assaults upon the true religion and its faithful followers, they cannot be attributed to any instructions received from the home government by local governors or commanders, but rather to the personal and officious bigotry of the latter. The result was the

destruction of all the Apalache missions, embracing thirteen towns, each with a flourishing mission and chapel; the missionaries had to return to St. Augustine, since their Indian flocks had fled towards the French settlements westward for protection, and abandoned their country. But the attacks from English colonies to the north did not cease, for Colonel Palmer with a small army from Georgia, in 1627, made an invasion of Florida and successfully raided the country as far south as St. Augustine, and here the little chapel of Our Lady of Milk, the first of American shrines, where the first Mass was said on September 8, 1565, was plundered of sacred vessels, pious images, and everything valuable, and left a wreck. Such were the ravages of war, that of the populous Christian Indian towns and country, only three hundred inhabitants survived, and these had to seek shelter under the protection of St. Augustine. Other new missions were next attempted by the zealous Fathers in the Yamassee and Yguasa countries and in other parts of Florida, which yielded good fruit, and they even attempted the restoration of the Apalache mission, which Governor Moore, of South Carolina, had destroyed.

The subject of appointing a Bishop for Florida was again mooted, for in January, 1704, the Ecclesiastic Antonio Ponce de Leon made a visitation of Florida by direction of his superiors, and his report demonstrated the necessity for a resident Bishop. Accordingly, Don Dionisio Rezino was appointed co-adjutor to the Bishop of Santiago de Cuba, and consecrated at Merida, in Yucatan, under the title of Bishop of Adramitum. The new Bishop immediately went to Florida, and, on June 20, 1707, administered confirmation to the Church of St. Augustine and probably others. But his stay must have been short. In 1720 another visitation of Florida was made by direction of the Bishop of Cuba by the Ecclesiastic John Stephen Romero y Montañez, whose report showed a looseness in keeping registers and other such requirements, but the appointment of another Bishop for Florida did not take place until 1735, when Father Francis, of St. Bonaventure, Martinez de Tejada Diez de Velasco, a Recollect Franciscan and native of Seville, received the appointment as co-adjutor to Cuba, under the title of Bishop of Tricali. This pre-

ate repaired to Florida the same year, when the population of St. Augustine was 1509, resided ten years at St. Augustine, and made repeated visitations of his vast and scattered flock. His confirmations and visitations among the Spaniards and Indians were much needed, and proved



Panorama of Fort San Marco, St. Augustine, Fla.

great blessings to the Church of Florida. Yet it must be said that the dissensions and wars of Europeans in America undid nearly all that the religious orders had accomplished, and even the aid received by the Florida Church from the King of Spain did not prevent the missions of Florida and even the very churches of St. Augustine from being either broken up or falling into decay; the advent of Governor Oglethorpe to Georgia completely destroyed the remnant of Catholic missions there; only the bare walls of the old parish church of St. Augustine had reached completion. But in Tejada's time and in 1740 the very existence of St. Augustine was endangered by an invasion and siege both by land and water under Oglethorpe, but the attack was repelled by the courage and energy of the Spanish Governor, the garrison and inhabitants, the exertions of the Bishops and the prayers of the entire community. In 1745, when Bishop Tejada was promoted to the See of Yucatan, Florida lost its best friend. His place, however, was filled by Don Peter Ponce y Carrasco, who, from 1751 to 1755, zealously discharged the Episcopal office, made the visitation of the diocese and succored the mission. In 1762, on the fall

of Havana into the hands of England, the Right Rev. Peter Augustine Morell de Santa Cruz was carried off a prisoner to Charleston, South Carolina, and finally carried to and released at St. Augustine, where the good and able prelate exerted himself for the good of religion, confirmed many hundreds, encouraged the Indian missions and renewed the faith of all. In 1763 Spain ceded Florida to England; the Church and missions were in a deplorable state; almost the entire Spanish population departed; Bishop Morell was carried back to Havana. Religion languished under English rule and the tyranny of Major Ogilvie, and the Church property of St. Augustine was conveyed in trust to a private individual to save it for the future use of Catholics in better times. These precautions did not save the Bishop's house from being seized and used for the English church; the Franciscan convent was appropriated for military barracks, and Catholics subjected to many indignities. Similar, too, was the fate of ecclesiastical property at Pensacola and other places. All this was done in the face of the treaty between England and Spain, by which the former guaranteed to the Floridians the freedom and security of their religion. Florida was now divided into East and West Florida, divided by the river Apalachicola, and the Catholic inhabitants of the eastern division, including the flock and Capuchin Fathers John Francis and Ferdinand, at Mobile, remained. Mobile was visited from time to time by Father Ferdinand, as in 1770, 1773 and in 1777, and the Catholic whites and Indians who remained joyfully received the sacraments at his hands. In 1768 a new Catholic element was introduced into Florida in the persons of about fourteen hundred Minorcans, Italians and Greeks, who were brought over by the English Dr. Andrew Turnbull and his associates. The settlement of New Smyrna was thus founded, and it received as its pastors Rev. Dr. Peter Camps and the Franciscan Father Bartholomew Casas Novas, from Minorca; a church was erected, and Dr. Camps received from Rome the faculty of conferring confirmation, though the country still remained under the ecclesiastical jurisdiction of the Bishop of Havana. The cruel treatment of the Minorcans by Turnbull drove them almost to despair. Father Casas Novas for his defence

of his flock was imprisoned and exiled, and Dr. Camps remained with his people.

As Florida and the Spanish countries did not become a part of the American Union until some time after the Revolution and the acknowledgment of our independence, we must treat that part of our history without reference to the Revolution. Spain recovered a temporary reign in West Florida as a result of the war which she declared against England in 1779. The Spanish Governor of Louisiana, Don Bernardo Galvez, captured Fort Manahac on September 7, 1779, and soon after Natchez, and on March 12, 1780, Mobile. At the latter place Father Salvador de la Esperanza remained as pastor, and a succession of priests ministered to the flock for several years, until 1787. The Church in West Florida enjoyed its freedom once more. But the poor Minorcans in East Florida suffered under the cruelty of Turnbull, whose plantations of indigo they faithfully cultivated. His promises of fifty acres of land to each head of a family, and twenty-five for each child, were violated, but practical slavery was their lot, and their numbers were greatly reduced by hardships and disease. A revolt in 1769 ended in the seizure of their leaders, the condemnation of five and the execution of two. Again in 1777 the persecuted Minorcans rose against their oppressors and marched to St. Augustine, the strong men armed with pointed poles, forming a guard around the old men, women and children in the centre, numbering about six hundred, and it is due to Governor Moultrie to state that he redressed their wrongs, and declared them free from the oppressive obligations they had assumed with Turnbull. The Minorcans were led by Francis Pellicer, the ancestor of Bishop Pellicer of San Antonia and Bishop Manuez of Mobile. They remained at St. Augustine, where they strengthened the Catholic body which had been depleted by the emigration of the Spanish. Dr. Camps accompanied his flock from New Smyrna to St. Augustine, and such was the condition of the Church property at the latter place, the old parish church in ruins and the convent in military occupation, that the only place he had for saying Mass was the humble residence of a Minorcan named Carrera. Religion languished in the Floridas for several years. Louisiana and

Florida became afterwards united under Spanish rule; religion then received a fresh impetus; the Diocese of Louisiana and the Floridas was erected, and finally the acquisition of the whole country by the United States paved the way to bringing those ancient Catholic countries under the jurisdiction of the American Catholic Hierarchy.

We have seen that the earliest history of the Church in New Mexico, a Spanish district, was united with that of Florida. Now we must view it separately. About the year 1561 two Franciscan priests, Father Francis Lopez and Father John, owing to the prayers and appeals of a Franciscan lay brother, Augustine Rodriguez, who had visited the country and ascended beyond Zacatecas and as far as the valley of San Bartolomé, accepted the arduous mission, and went among the Pueblos; they called the country New Mexico. Brother Augustine accompanied them, escorted by Spanish soldiers to their new field of labor, and there left in apparent security among a people disposed to listen to the Word. It was not long before both priests and the good brother became martyrs to the faith, slain by the hands of those they came to save to eternal life. An expedition to recover their bodies led by Espejo and Father Beltran, while failing of its object, led to the exploration of the country of the Zuni, and Espejo sought to acquire the country for Spanish Mexico; another effort was made by Castenon, but it was only under Juan de Onate, in 1595, that the conquest was accomplished. The Franciscans from Mexico accompanied these early expeditions, missions were founded and several martyrs re-consecrated the land by their blood to Christ. It was not until 1598 that New Mexico was with civil pomp and religious ceremony formally taken possession of in the name of the King of Spain. The first Spanish church was erected at the new city of Real de San Juan and was commenced on August 23d of that year, and this was followed by the erection of a residence and barracks. Missions were now founded by the Franciscans at Pecos, Picuries, Taos, Cheres, Jernez, Lia and Tiquas, and to each mission was attached an allotted number of Pueblos. At first all seemed peaceful and prosperous, but before the close of the year a revolt broke out among the Pueblos of Acoma,

who had attacked the Spaniards, and the latter proceeded at once to reduce the town and destroy it by fire. Oñate, having penetrated and explored the country, Quivira was reached and towns and missions multiplied, but missionaries as well as colonists had reason to complain of the tyranny of the Spanish commander of the country, and from this cause the missions suffered. Oñate now carried his explorations toward the shores of the Pacific, passed through the towns of Zuni and Moqui, crossed the Colorado and Gila Rivers, and founded the city of Santa Fé, which he established as the seat of the Spanish authority over the country. That entire region of New Mexico was confided to the spiritual care of the Franciscans, and a commissary of that order was appointed their superior. The mission was an arduous one, but after some years became fruitful, so that in 1608 the Fathers had baptized eight thousand Indians. Father Jerome de Zarate Salmeron in eight years had baptized nearly seven thousand of the Jemes; churches and missionary residences were erected in every mission, and books of instruction in the native dialects were provided by the studious and learned Fathers. In 1622 the missions had so increased and prospered that the religious organization was advanced from a commissary to the dignity and jurisdiction of a custodia; in 1622 twenty-six missionaries, and in 1627 thirty more, and in 1628 nineteen priests and two lay brothers were sent to New Mexico. But their ranks were decimated by the diseases of the climate and the hardships of their labors. Franciscan convents and churches of large and costly proportions and designs were multiplied, so that in New Mexico alone there were forty-three churches and eighty thousand Indians had been baptized. The churches and convents were mostly built by the Pueblo women and children, who were inured to this work. The Pueblos of New Mexico resided in large barrack-like houses, built of sun-dried bricks, several stories high and capable of easy defence. The missionaries introduced among them the European horse, cattle, sheep and domestic animals, schools for the secular and religious instruction of the young, and the mechanical and useful arts and trades. The whole country was renovated with new towns and settlements; in 1645 there were

twenty-five Indian missions, attended by sixty Franciscans. But all was not peace and prosperity, for here too the missions suffered from the arbitrary conduct of Spanish governors.

In 1664 Peñalosa illegally arrested the Franciscan commissary, and the conflict between the civil and religious authorities was a scandal to the neophytes. The Indians, too, were goaded to revolt by Spanish cruelty and tyranny, and in 1680 a conspiracy to murder the Spaniards and missionaries and burn their houses, public buildings, convents, and churches was led by El Pope, a Tejua Indian, and brought to a head; so general was the massacre of Spaniards and missionaries, and the burning of churches, convents, and towns, that the work of a few days left scarcely a Spaniard living in New Mexico outside of Santa Fé, except a few women held as slaves. Santa Fé was attacked, and after city, churches, and convents were destroyed, was about to succumb entirely when a desperate charge by the three hundred Spaniards in the plaza and official buildings, encouraged by the appeals of Fathers de la Cadina, Duran, and Farfan, defeated the attacking army and dispersed it, and now the entire remnant of the Spanish population took refuge in a fortified post at La Salineta and San Lorenzo. Santa Fé was given up to pillage and fire, more than four hundred were killed in this town alone and many more wounded, and the carnage among the Catholic Indians, who defended themselves, was much greater. Eighteen priests met their death in the great rebellion of 1680, including Father Bernal, Superior of the Mission. The rebellious Indians had abandoned their faith and went so far as to repair, after their work of death and sacrilege was done, in a body to the little *Santa Fé* river, and there stripping off their clothes, washed their bodies in the soap-weed, to "wash off their baptism." Unspeakable cruelties were heaped upon the missionaries, and the deaths which they met were most cruel. Religion seemed extinct in New Mexico. The tribes soon turned upon each other and self-destruction seemed like retributive justice, and the remnants of the people were attacked and almost destroyed by the Utes and Apaches. A brave attempt was made at the earnest appeal of Father Ayeta, Procurator-general of the Franciscans of El Paso, by Otermin, accompanied by Spanish soldiers and

such Christian Pueblos as joined his army; they passed over the desolate region from El Paso to Santa Fé, called the *journey of death*; Franciscan Fathers accompanied the expedition and baptized a number of Indians; but near Santa Fé they learned of a new conspiracy to massacre the entire army, and they returned back to El Paso, which they reached on February 11, 1682. In the face of such misfortunes and persecutions the Franciscans still labored and suffered for the salvation of the New Mexicans, making another attempt in 1683 to penetrate the country with the saving means of regeneration, but were again seized, stripped, slain, or driven from the country with loss of all ecclesiastical property and the commission of many sacrileges. Subsequent efforts were made to recover the country, but without success. Spanish indiscretion and tyranny had lost the land to civilization and religion, for in 1690 little remained of the once successful and edifying Christian communities of New Mexico. But the expedition of Don Diego de Vargas, in 1692, resulted at least in reducing the country to the Spanish yoke, and in a partial restoration of religion among the remnants of the Catholic Indians. Leaving El Paso on August 31, and making the wearisome journey with vigor and speed, he entered Santa Fé on September 12, and posted his army near the Church of Our Lady of Guadalupe, and next day attacked the rebellious Indians, numbering ten thousand, in a fortified spot now known as the plaza, and after a sanguinary battle, which lasted all day without result, on the following morning completely routed and dispersed them. In fulfilment of a vow, he erected a shrine of Our Lady of the Rosary, and attributing his victory to her, celebrated his success with solemn religious services in her honor. The present Church of Our Lady of the Rosary stands on the same spot. The Indian nations of New Mexico were now completely subdued; the Pueblos, now broken in spirit and submissive to their Spanish masters, were collected together and distributed in towns, and universal peace reigned. Vargas restored the churches, rebuilt many towns, and the faithful Franciscans were there to labor for the restoration of religion. In the city of Santa Fé the Fathers baptized seven hundred and sixty-nine persons. Henceforth the civil and ecclesias-

tical power of the Spaniards was universally recognized by the people of New Mexico. The ecclesiastical jurisdiction was vested in the Order of St. Francis, whose sons had suffered every cruelty and hardship, and many of them martyr-



Church of Our Lady of Guadalupe, Santa Fé.

dom, to win the land to Christ. Vargas, with the most solemn religious services, placed Father Salvador, Custos of the Franciscans, and his sixteen companions, in possession of all the missions.

Beneath the surface there still lingered among the rebellious Jemes and other tribes deep sentiments of resentment against the Spaniards, which found vent in local attempts at rebellion, one of which resulted in the murder of the Franciscan missionary, Father John of Jesus. Vargas was kind and generous to all who submitted, but to the rebellious he was unsparingly cruel; he rightly judged, however, that the presence of the Franciscans in their midst was the best means of pacifying the conquered people. Missions with devoted missionaries were established throughout the country. The missionaries lived in constant danger, and they knew and reported to Vargas the existence of danger, but he taunted them with cowardice and refused the military protection of a few soldiers at each mission. Finally a new revolt broke out in June, 1696, among the Picuries, Taos, Tehuas, Tanos, Queres, and the ever insubordinate Jemes, which resulted in the profanation and destruction of churches and convents and everything sacred, and in the massacre of the missionaries. Vargas now commenced a war of reduction and partial extermination, which

kept him and his successor, Cubero, busy for years, and during these disastrous years the missionaries were in constant danger, suffered often from plots against their lives and frequently needed military protection. Some rebellious tribes were persuaded by the missionaries to leave their mountain retreats and return to the colony; from time to time new missions were founded, but it was a sad spectacle to see the gospel of peace presented, in the midst of a war of suppression, to a weak and ignorant people. The wrongs they suffered from Spanish misrule presented the most serious obstacle to their conversion. In the face of such misfortunes religion saved and restored much, and made some progress. The ecclesiastical jurisdiction of New Mexico was attached to the Diocese of Guadalajara until 1720, when it was transferred to the new Diocese of Durango, and in 1723 Bishop Crespo extended his visitation into New Mexico, and by his presence, energy, and good words, supported the missionaries in their arduous work. Again in 1736 New Mexico had an episcopal visitation from Bishop de Elizacochea. In 1733 and 1742 new missions were established, but it is a singular commentary on the good faith of the Spanish governor of that day that he broke up the new missions among the Apaches for the reason of their supposed interference with the fur trade. Yet in 1748 we have accounts of twenty-two well-doing missions among the Indians, while churches were maintained for the Spaniards at nine principal and several smaller places, and twenty-two Franciscan Fathers were kept busy in the territory.

Our Territory of Arizona, forming part of the Mexican country of the Upper Pima, was embraced within the apostolic labors of the illustrious missionary, Father Euselin Francis Kuhn, called by the Spaniards Kino, of the Society of Jesus. The Mexican missions of the Jesuits, after they left Florida, rivalled those of the Franciscans in New Mexico, and in 1696 Father Kino established flourishing missions at Guevavi, Cocospera, San Cayetano, and San Xavier del Bac, the latter being the most extensive rancheria, and here under Bishop Machebeuf in our own times the old mission has been revived and the ancient chapels and residence repaired. An historical account of this venerable shrine and mission has recently been published

by the Bishop. The mission of Santa Maria Soamca, and that of St. Francis Xavier at Magdalena, in 1711, were founded. In 1727 the Bishop of Durango visited the Arizona missions, and finding them running down, obtained aid for



Old Fort Marcy, Santa Fé.

the principal missions from the King of Spain. In 1731 the Jesuits revived the missions at Guevavi and San Xavier del Bac, and sent new missionaries, three central missions; having several smaller ones attached. The fierce Apaches several times attacked the missions, a moving garrison of soldiers was organized for their protection, and then even the Apaches, in 1750, destroyed several missions and murdered Fathers Tello and Ruhen. Father Sedelmayr had a mission on the Gila River, and Fathers Middendorf and Keler labored in the same direction. What the heathen Apaches left undone the Catholic King of Spain finished, and by his order every one of the Jesuit missionaries in Arizona was arrested and imprisoned on board the Spanish vessels like so many malefactors. Between king and savage there was little left of the once flourishing Church of Arizona.

Texas received its name from the Asinai word *texas*, which meant *we are friends*, and which was the friendly greeting the first Spanish visitors received from the natives. The Franciscan Father Lopez reached the Texas Indians on the Nueces from New Mexico. The French, however, from Canada under La Salle, were probably the first to essay the establishment of a mission. But in 1689 the Spanish authorities of Mexico asserted their jurisdiction in Texas under Don

Alonzo de Leon, who was accompanied by Franciscan missionaries under their Superior, Father Mazanet. The Franciscans found among the Asinais a rustic chapel, surmounted by the cross, a remnant of the transient French mission. The tragic ending of La Salle's brief occupation of Texas, by the massacre of all at the hands of the Indians, left the field free to the Spaniards, who resolved to establish missions there. In March, 1690, Father Mazanet and his companions, Fathers Fontcubierta, Casañas, Bordoy and Perera, set out from the mission of Monclova, and marching across the vast country and crossing the Rio Grande, reached the Asinais in May, and the mission of San Francisco de los

at San Antonio. In 1715 the Asinais missions were revived. The saintly Father Anthony Margil was the apostle of Texas, and the conversion of the Talamancas, Ferrabas, and several other tribes, the acquisition of the Indian languages, and the missionary college at Guatemala, were only some of the fruits of his apostolic labors. Wherever there now remains in Texas an old Spanish Catholic name, there was in olden times a Catholic mission. The first martyr of Texas was the Franciscan Brother Joseph Peta, who gave his life to save that of a Spanish soldier, and was thus killed by the Apaches. San Antonio, under Father Margil's almost supernatural labors, became the centre of a host of Texan missions. Like the missions of New Mexico, those of Texas suffered more from the treachery, rapacity and tyranny of the Spanish local officials and military than from the fierce raids of the Apaches; and, finally, when the good will of the Apaches seemed to have been gained by the charity and mildness of the missionaries, jealousy seized the hearts of the Texan tribes, who regarded the Apaches as their hereditary enemies, and a saintly missionary, Father Terreros, forfeited his life at the hands of the Texans. In 1759 Bishop Tejada made a thorough visitation of all Texas, conferring confirmation, restoring missions and churches, and reviving religion everywhere. The Spanish population of all Texas at that time was about 3000. The mission of San José became the central mission of Texas. Fathers Garcia and Prado should be mentioned as prominent among the apostolic missionaries of Texas. The Texas missions thus founded struggled on against Indian hostilities and Spanish mismanagement and oppression. Many confessors of the faith and martyrs consecrated the land by their sufferings and deaths, and when, in 1842, the Vicaricle Apostolic of Texas was created, they were existing in a languishing state. Their revival and present flourishing condition belong to another part of our history.

The missions of California were of Spanish origin: discovered by Cortez in 1536, and visited in 1596 by Franciscans, when a chapel was built, accompanied by the usual Spanish fort; for with the Spaniards the sword and the cross went together. But hostile Indians dispelled the first hopes of the missionaries. Father



The Priest as a Physician.

Texas was the first fruit of their generous labors. Next came the heroic death of Father Fontcubierta in 1691, who fell a victim to small-pox, contracted while nursing the pest-stricken natives. Efforts were made to found eight new missions between 1691 and 1693, but after suffering from exposure and the climate, and still more from the treachery of wicked and depraved Spanish soldiers, who even fomented Indian hostility against them, the Franciscans were forced to abandon all efforts. In 1700 the good work was renewed, and the flourishing missions on the Sabinas and Rio Grande were founded. In 1718 the central mission of Texas was founded

Kühn, or Kino, demonstrated that California was a part of the main land, previous visitors having reported it to be an island. In 1601 an expedition for its reduction was accompanied by Carmelites, and before the close of the year Santa Barbara, Monterey and San Francisco were visited, and the soil blessed with chapel and sacrifice. The celebrated Jesuit missions in Lower California were founded first by Father Cortes in 1642 and again by Father Kühn, or Kino, in 1679. The first permanent mission was established in 1697 by Father Salvatierra at Loretto. These illustrious missions, unsurpassed even by the celebrated missions in Paraguay, were exterminated in 1768 by the Spanish government, and all the Jesuit Fathers, sixteen in number, were arrested and banished from California.

The Franciscans heroically advanced to occupy the field from which the Jesuits had been driven, and the illustrious Father Junipero Serra, accompanied by eleven Franciscans and four seculars, reached Loretto early in April, 1768. The former Jesuit stations having been first supplied with missionaries, three missions were planted in Upper California, at San Carlos de Monterey, San Diego, and San Bonaventura, and Father Serra himself accompanied the new apostles of California from Loretto to their new missions, government expeditions by land and sea escorting them to their destination. Fathers Parron, Vizcaino and Gomez, were the first, and Father Crespi afterwards. Father Serra, in 1770, at San Carlos, founded that mission. With the exception of a slight demonstration of hostility at first, the most friendly relations were established with the Indians, and the news of the successful foundation of the California missions were received in Mexico with every expression of joy. Thirty new Franciscan Fathers were sent to California, ten of whom were for the upper part, and the Dominicans enthusiastically requested permission to enter the same field. On the 14th of July, 1771, Father Serra, with Fathers Pieras and Bonaventura, founded the mission of St. Anthony of Padua, in the Sierra Santa Lucia, on the River San Antonio. The mission of Mt. Carmel was erected to supersede that of Monterey, and San Gabriel was soon afterwards founded by Fathers Somera and

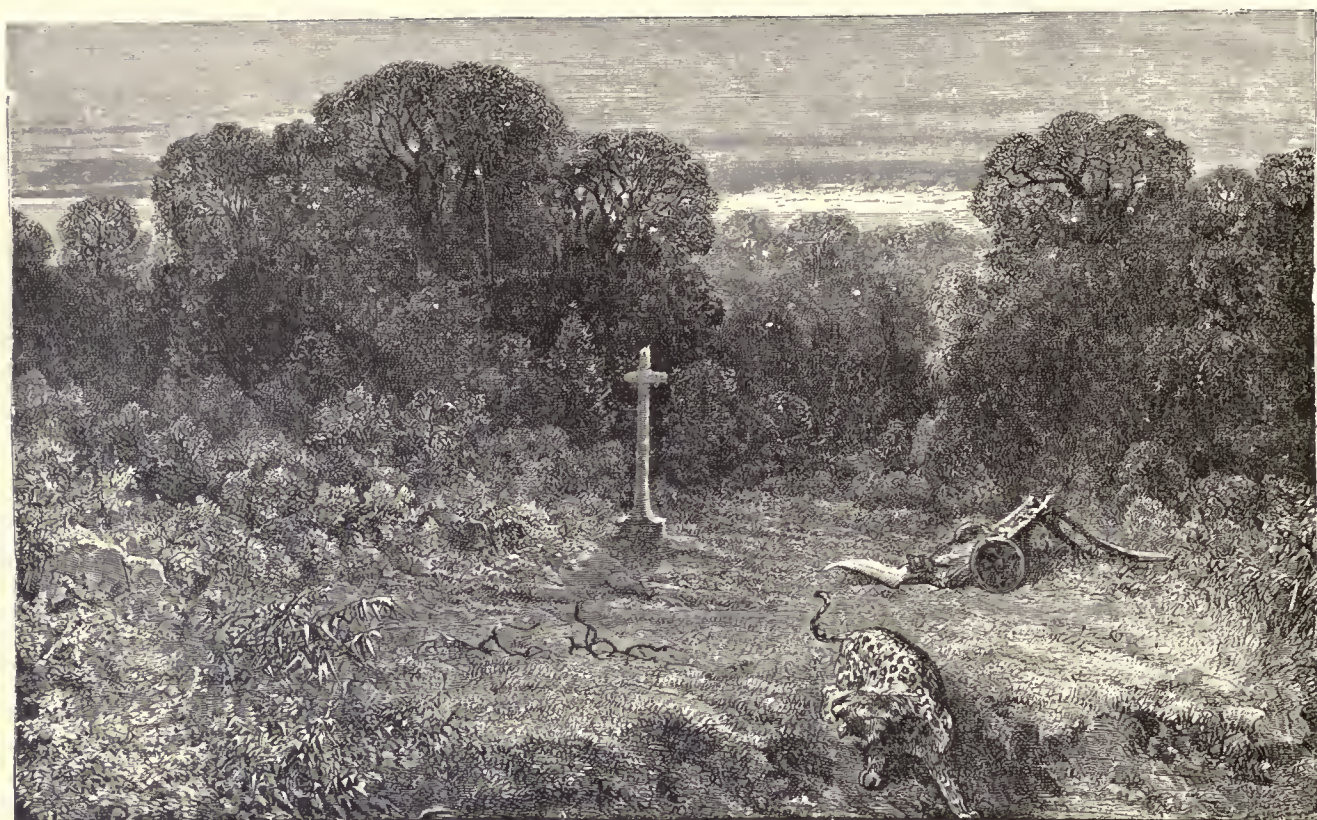
Cambon. Relying at first for supplies from Mexico, the missionaries suffered for food; the indefatigable Father Jayme, at San Diego, was despatched to Old California for relief; but the ever vigilant and tender Father Serra anticipated their relief by sending Father Crespi with provisions to San Diego. On the return of Father Dumetz from Old California with ample provisions and three new missionaries, Father Serra founded, on September 1, 1772, the new mission San Luis Obispo, and soon afterwards that of *Santa Barbara*. The Dominicans having applied for the missions of California, the field was divided between them and the Franciscans, the former taking the old Jesuit missions in Old California, while the latter continued to attend those of Upper California, so recently founded by Father Serra, who sent them fresh missionaries from Mexico, whither he had gone for the interests of the missions, and which he inspired with new vigor on his return.

But now the missions of Upper California, heretofore so universally prosperous, were to receive a serious check and loss. Two of the newly baptized Indians of San Diego suddenly disappeared, and, before their absence could be accounted for, they returned with an army of Indian recruits rallied by the two apostates, and made a furious attack at night on the mission and fort, where Fathers Jayme and Vincent were stationed. Everything perished by fire and sword, and the saintly Father Jayme, suddenly aroused and supposing the fire was accidental, advanced with his accustomed salutation, *Love God, my children*, when he received the crown of martyrdom from those he had blessed in vain. While this blow led many to desire to abandon San Diego and other missions, the missionaries were fired to greater exertions and labors by the intrepid words of Father Serra, "Thank God, that field is watered." Thus their energy and zeal overcame all obstacles; not only San Diego was restored and rebuilt under appalling difficulties, but new missions arose. It was at Father Serra's suggestion that the Bay of San Francisco had been thoroughly explored, and now, on June 27, 1776, the mission of San Francisco was founded, and on January 6, 1777, that of Santa Clara. The Franciscans in California founded new communities with their mis-

sions; mechanical arts, substantial buildings, herds of cattle, and all the appliances of civilization were at once introduced, and the savages became organized in civilized communities, trading and exchanging even with Europe. Father Serra, the illustrious apostle of California, had been appointed Prefect Apostolic, and on June 16, 1774, he received from Rome the power of administering the sacrament of confirmation to his flock. The Spanish government and its officials were the greatest foes of missions in fact, while professing to foster them with material aid and guard them with soldiers. The system of the old Jesuit missionaries in developing and managing the temporal as well as the spiritual interests of their converts was followed by the Franciscans, but the narrow-minded government ordered them to confine their efforts solely to the spiritual instruction of the communities of converts in all new missions. Spanish soldiers appropriated the best lands and expelled the Indians therefrom, and as a fruit of their avarice and injustice the Indians of the new missions of St. Peter and St. Paul arose in their vengeance, assailed the two missions and garrisons, which they fired, murdered the commander Rivera, the soldiers and most of the settlers. Five saintly missionaries, Fathers Diez, Morena, Garces and Barraneche, perished at the hands of their own savage children. On August 28, 1784, the illustrious and venerable Father Junipero Serra, after having opened this vast country to civilization and religion, planted it with Christian communities, and spent his life in labor, travels and privation, gave up his noble soul and died in the odor of sanctity.

Father Palou, succeeding to his authority as Prefect Apostolic, prosecuted his great work with extraordinary vigor and success. Founding Santa Barbara in December, 1786, La Purissima Concepcion, Santa Cruz, Nuestra Señora de la Soledad followed. Father Lazven, his successor, founded San José, San Miguel, and San Fernando Rey in 1797, and Father Peyri that of San Louis Rey de Francis, which soon had its 3500 converts, residing in twenty ranches teeming with industry and thrift, and which in time became a marvel of heavenly and earthly pros-

perity. Long years of government neglect caused the missions to decline in spite of the self-sacrifice and labors of the Fathers, and finally they were ruined under the Mexican Republic and the first governor, Echandia, of whom it has well been said that he was "the scourge of California, an instigator of vice, who sowed deeds of dishonor not to be extirpated, while a mission remains to be robbed." The temporalities of the missions were usurped, saintly missionaries were persecuted and driven from their missions, and systematic robbery became the rule. Mission after mission, exhausted by robbery, sank into decay, and the missionaries were forced to leave the country, and finally, in 1837, the suppression of the missions of California was formally decreed by the Mexican Congress. At the time of the suppression these Christian communities under the guidance of the Fathers contained 30,650 converted Indians, 424,000 head of cattle, 62,500 horses, 321,500 sheep, and their annual crop of wheat and corn was 122,500 bushels. Now all was turned over to rapacious officials, rations doled out with stint or not at all, and Father Fortuni, who had aided in building them up to thrive, died in the midst of the missions from starvation and exhaustion. In 1840 Father Francisco Garcia Diego, an old California missionary, was made first Bishop of California, but his generous hand was unable to restore what had been destroyed. Many missions were entirely extinct, their religion and material prosperity gone, the Catholic Indians reduced in numbers from 30,000 to 4450, and their cattle from 424,000 to 28,000. In some missions a little was saved by the more than human efforts of missionaries who had the courage to remain, but most of the missions were either extinguished or in ruins; the missionaries suffered hunger in the land they had made plentiful, and the Indians fled to the mountains, from which their children descended afterwards to plunder the white settlements. When California became a part of the United States, and the Bishop of California a member of the American Catholic Hierarchy, the remnants of the once flourishing missions stood as a reproach to European civilization.



The Early French Missions in America.

PART III.

THE FRENCH ELEMENTS IN OUR HISTORY.

The French Missions and Discoveries in the North, Northwest, Mississippi Valley, and the large region of country originally known as Louisiana ; Texas, New Mexico, Arizona and California—Distinguished Missionaries, Martyrs and Confessors of the Faith—The Acadians.



THAT portion of our early colonial and national history which has a French origin, is replete with interesting and heroic incidents, which at once illustrate the highest and best characteristics of the noble French race, and the most exalted virtues and supernatural forces of the Catholic Church. Whenever the Catholic Church has been brought face to face with new and heathen nations, she has shown herself identical with, and possessing the same powers and inspirations as, the Church when she sprang young and normal from the bosom of our Saviour, and when the Apostles at Pentecost preached to men of every tongue, each in his own language. Catholic missionaries accommodate themselves to every nation, however civilized, however barbarous, accept their forms of government and

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are loyal to them, assimilate their foods, wear their costumes, respect their national traditions, customs and literature, sympathize with their afflictions, and possess in an extraordinary degree the faculty of acquiring their dialects, of instructing the natives in their own languages, and of producing books of Christian instruction in them. They identify themselves with the temporal and eternal interests of every people. Such was the secret of their wonderful power and success with the Indians of our continent.

The French navigator, Jacques Cartier, as early as 1534, sailing from St. Malo, reached the coasts of Newfoundland and planted the cross in the soil of Labrador. In the following year he and his companions, after hearing Mass in the Cathedral of St. Malo, and receiving the Bishop's blessing, crossed the Atlantic, sailed up the St. Lawrence, gave Montreal its name, and in his subsequent coasting may have seen and visited

the coasts of New England. The French also claim to have landed, built a fort, and Cartier must have, in his more southern sailing perhaps, visited the Indians on the coast and up the river Nuremberga prior to 1575.

His commission places the extension of the



Jacques Cartier.

realms of Christendom and the planting of Mother Church among heathen nations as the chief object of his expeditions. It was through French efforts in Canada, the founding of New France, now the Dominion of Canada, that the Catholic faith was first planted within our northern boundaries. It is not within the province of our work to go into the details of Canadian history leading to this result. The honored name of Sienr de Monts, whose operations extended from New Brunswick to the northern territory of our State of Maine, the first of the French explorers and colonizers to carry missionaries and plant the cross in our northeastern soil, should be mentioned. Also that of Poutrincourt and of the missionaries Biard and Masse are entitled to honor, as well as that of Madame de Guercheville, all of whom contributed to the establishing of a mission on Mount Desert Island. This was in 1613. In the north as well as in the south, as we have seen, with the English and the Spanish, there was conflict between the English, in their efforts to acquire New England, and the French, in their struggles to found New France: for Argal, commanding an English vessel from Virginia, came and opened fire upon the French

settlement, and missions were broken up; the Jesuit lay brother, du Thet, received a ball which gave him the crown of martyrdom, and the Jesuit Fathers Masse, Biard and Quentin were all arrested, and finally Masse, with a number of the colonists, was abandoned on the ocean, and Biard and Quentin sent to Virginia, whence, narrowly escaping death, they finally reached England, and thence their native France. Argal was sent back by the governor of Virginia to complete the destruction of St. Sauveur. This



Planting a Cross on the Coast of Labrador.

was the end of the first Catholic settlement and mission in Maine. The name of the gallant and able *Champlain* stands among the most illustrious of early French statesmen and colonizers. He founded the city of Quebec, planted colonies and missions, explored the country and its rivers and lakes and bestowed his name on *Lake Champlain*. Recollects and Jesuits struggled in the glorious but arduous field of missionary labor, travels and death, which led to the discovery and exploration of the Mississippi River from above and the establishment of Catholic missions extending from the great lakes through the Mississippi Valley to the mouth of the Mother of Waters. The Jesuits succeeded the Recollects, and through sufferings and toil, hunger and travel, persecution and even martyrdom, they labored. Some of the fruits of their heroic struggles were the

founding of the Abnaki mission in Maine, the Huron mission, which extended from Upper Canada into Michigan and Ohio, the mission of the Five Nations in New York, the Ottawa mission in Wisconsin and Michigan, the Illinois mission, and the missions of Louisiana.

The death of the first martyr of the Abnaki mission, Brother du Thet, and the repose of his remains under the cross planted near the place of his death, sanctified our soil. Subsequently to this Recollects and Capuchins from Quebec may have visited the scenes of the St. Sauveur mission in Maine, but in 1642 the Jesuits, besought by the Abnakis of Maine, who had heard of their great charity and exalted purity of life among the kindred tribes near Quebec, sent Father Druillettes to the Kennebec, and his apostolic mission, though temporary, was blessed with great success in planting the first seed of the faith. They received his instructions with joy, and he baptized such children as were in danger of death. He visited the Capuchin mission at Pentagoet and the English settlement, both on the Kennebec, where he met a warm reception; afterwards he returned to his own mission in Canada, and inspired his superiors with hopes of future conquests for religion in Maine. But the Capuchins claimed this field as their own, and the Jesuits yielded. In 1650, however, the Abnakis again requested the Jesuits to come to them, and again Father Druillettes, journeying twenty-four days amid hardships and privations, reached the chief village of the Abnakis, Norridgewalk, and was received with open arms by chief and people. After a few days' instruction and renovation of his former teaching, he proceeded on a mission of humanity to Boston, bearing letters from the Canadian authorities to those of New England, and proposals for the adoption of joint measures to restrain the fierce Iroquois or Five Nations from their constant depredations against the whites of both nations and against the Christian missions. He was hospitably received at Boston, and invited to stay, but, having discharged his embassy, he hastened to return to his Abnakis, after having received every attention from General Gibbons, visited Eliot, who extended to him every kindness, and in whose house, in which a room was provided for him with every provision for his exercise of his devo-

tions, it is not improbable that he may have said Mass, as the missionaries of those days carried the altar-stone and other necessities for saying Mass with them across deserts, plains, and continents. Returning to the Kennebec, he found his converts true to their faith. In June, 1651, he returned to Quebec, thence went on a second embassy to Boston, and thereafter continued his arduous missionary labors among the Abnakis. The gospel fell on generous soil in the souls of the Abnakis. Father Druillettes in 1656 was appointed with Father Garreau to found a mission on Lake Superior, but when the latter was killed by the Iroquois, even near the very precincts of Montreal, that mission was abandoned, and he again visited and labored for the Abnakis, but in the spring of 1657 he was recalled to Canada. Another effort was made in 1659 by



Overlooking Montreal.

the Jesuits to continue the Abnaki mission, but no permanent lodgment was accomplished. Many of the tribe, however, kept faithful to their vows, and many new ones were converted by inviting them to visit and mingle with the Catholic Algonquins of Canada.

In 1685 the Abnaki mission was restored by Father Bigot on the Kennebec, while Father Thury established a station on the Penobscot, and Father Simon another near the mouth of the St.

John's River, and their labors, like those of Father Druillettes, were prosecuted in the midst of toil, travel, hunger, and privation. But France and England were still struggling for the possession of Northern Maine; the Indians on the disputed borders were exposed on one side or the other. While the Abnakis sided with the French, the cruelties of the war were greatly mitigated by the presence, good advice, and devotion of the Fathers, who sometimes accompanied them to the field as chaplains. When they attacked Fort Pemquid, in 1689, the warriors and their families received the Sacraments before going into battle, and the Rosary was recited in unceasing alternation. Among the missionaries of the Abnakis was the illustrious Father Sebastian Rale, whose little chapel, in 1695, was at Norridgewalk, on the site of the present Indian Old Point, then a retired spot on the Kennebec; and the two brothers, Bigot, who, with nearly a dozen others, spent themselves with heroic love for the salvation of souls. So great was the faith of the rude but ardent converts of the wilderness, that in time of pestilence they bore their sufferings for Christ's sake, and even crawled on their knees to the altar, and helped others to reach the church when not able to stand or walk. The Fathers were more than rewarded for their own sufferings and hardships in the piety of their flocks.

But European ambition seemed destined to ruin all, for at the beginning of the eighteenth century the conflict for territory again led to war on our northern boundaries. Emissaries from the English colonies urged the Indians to expel their French missionaries and accept Protestant ministers, but they indignantly refused. The missionaries were held responsible for this by the Puritans, who especially hated Father Rale, and in 1705 an expedition was sent purposely to capture and kill him; the Indians were offered every inducement even to betray their pastor and best friend; the mission was attacked in the absence of the warriors, his church destroyed, and the holy man barely escaped. A bark chapel replaced the church on the return of the braves, and the work of the missionary proceeded, though there was a standing reward offered for his head. In one of his arduous travels across the country to reach souls, Father Rale fell and broke both his legs, but no sooner had he recovered than he was again

laboring with his flock. Even the peace of Utrecht, in 1713, gave no relief, for the territory was ceded to the English, who offered the Indians to rebuild their church if they would dismiss Father Rale and accept a minister from Boston. Discouraged by the transfer of their country to the English, many Abnakis emigrated to Canada, but the majority remained with their pastor, who, in the midst of hourly peril, remained with them. With French aid the little church of Norridgewalk was rebuilt. The Puritans started a rival Protestant mission under Rev. Mr. Baxter, of Portsmouth, but, shunned by the Indians and silenced in discussion by Father Rale, he soon retired to Boston. No entreaties of his brethren of the Society of Jesus or of his Indian neophytes could induce Father Rale to provide for his safety, because that involved the abandonment of his flock. The Puritans had secured the alliance of the Mohawks, one of the Five Nations, and on August 23, 1724, a small army of English and Indians, having reached the village unobserved, broke suddenly from the woods and attacked the peaceful hamlet and the man of prayer, who was armed only with his cross. Destruction of all was easy and immediate. Father Rale, the chief object of the attack, fell a martyr at the foot of his mission cross. This was the man whose life the Puritans had long and openly sought to take as that of a public enemy, guilty of inciting the Indians to deeds of blood and of every crime, and yet the authorities of Boston had in their possession a letter addressed to them by Father Rale in 1712, asking for the earliest news of peace between England and France, as he could use the information in arresting all acts of Indian hostility, as is seen by the following extract from it: "Now this cannot be known (the treaty of peace) in Canada, but you may know it: at Boston, where vessels come at all seasons. If you know anything, I beseech you to let me know, that I may instantly go to Quebec, over the ice, to inform the Governor, so that he may prevent the Indians from any act of hostility." This is the man who, when besought by his flock to take measures for his safety against these same Puritans, answered: "Your salvation is dearer to me than life." To his sanctity historian and poet have paid the highest tribute, and a Puritan bard, Whittier, has well sung:

"And where the house of prayer arose,
And the holy hymn at daylight's close,
And the aged priest stood up to bless
The children of the wilderness,
There is naught but ashes sodden and dank."

Disheartened, many of the Abnakis fled to Canada, where they devoutly practised their religion; but an effort was made to restore the mission, and in 1730 the Jesuit Father de Syresme built a chapel. The Canadian Abnakis desired to return, but were opposed by the Canadian authorities. After this temporary effort the Indians of the Kennebec and Penobscot visited Catholic missionaries over the Canadian border or were visited by them, and Mass was said secretly near where Father Rale was martyred. Father Germain continued the mission of St. Anne, on the St. John's, and was the last of the old band of Jesuit missionaries of Maine. The present Catholic Indians of Maine are the descendants of all that remained of the flocks of Father Rale and his companions.

The missions among the Huron Indians, replete with heroism and martyrdom, were undertaken by the Franciscans or Recollects at first, but chiefly fell to the glorious task of the Jesuits. Father Le Caron, the Recollect sent by his superiors, at the request of the Hurons for a black gown, in 1615, accompanying a party of French traders, was received at the Huron village of Carragouha with joy. The Hurons were allies of Champlain in his war against the Five Nations, so that Father Le Caron, in the absence of the warriors in the field, was earnestly engaged in studying their language and planting the mission. Joined by Fathers Paulain and Viel in 1622, the mission gained converts, and many of the Hurons pitched their tents near the Fathers. The mission ended in the retirement of the Recollects from the field and in the death of Father Viel, who, while descending to Three Rivers in a canoe, was suddenly thrown into the last of the foaming rapids by his Indian companion and drowned, at what is still known as the Recollect's Rapid. The Jesuits accepted the invitation of the Franciscans to undertake the difficult task of instructing this stolid race, and, in 1626, Fathers Brébeuf, Dallion, and Nouë entered upon the Huron mission. As one after another of the missionaries found the mission

disheartening, the indomitable Brébeuf persevered, and gained the hearts of the warriors. But all further efforts were prevented by the fall of Quebec into the hands of Captain Kirk, and the Fathers were recalled to France. In 1633 three intrepid Jesuits, Fathers Brébeuf, Daniel, and Davost, again reached the Huron country,



View on the St. Lawrence River.

after suffering every hardship and almost death from abandonment by their guide. Erecting a chapel, planting a mission-cross, learning the Huron language, and incessant teaching and catechising the natives, while suffering from hunger, travel, fatigue, and many insults from the capricious or the hostile, formed the daily routine of the Fathers. The medicine-men plotted their destruction, which was only prevented by the interposition of Providence, moved by the prayers of the missionaries and their converts. Soon the heroic band was joined by Fathers Le Mercier and Pijart; the mission was solemnly placed under the patronage of the Immaculate Virgin, a Huron school was founded at Quebec, the headquarters of the mission were removed to the fortified town of Ossossané, and, in 1636, three Huron boys out of twelve selected for the purpose were carried by Fathers Daniel and Davost to Quebec for education; the other nine failed in the necessary courage when the time of departure arrived. The journey to Quebec was accomplished under appalling hardships; the Fathers were without shoes or more than rags for clothes, and had to paddle their own canoes. Brébeuf and his companions were joined soon afterwards by Fathers Garnier and Chatelain, and afterwards by the saintly Father Jogues. A pes-

tilence prostrated all; but the Jesuits, good doctors as well as holy apostles, nursed and cured each other, and then spent day and night in nursing and consoling the sick and dying Indians. So many hearts were thus gained that the medicine-men, mortal enemies of the Christian faith, rushed to the scene, and accused the Fathers of causing the pestilence; most of the cabins were now closed against them, and the Fathers found ample labor and no little consolation in caring for their young converts. But the Jesuits were abandoned by all else, and councils were held and their deaths resolved upon. The intrepid Brébeuf, when the hour for their execution arrived, stood up prepared to die with his companions, but ever ready to defend the truth and the innocent, and by his skilful argument and eloquence convinced the infuriated braves of the innocence of the black gowns. Fathers Jogues and Pijart, confined at Ihonatiria and Ossossané by the plague, were yet untiring in their apostolic labors. Several chiefs and many of their people received the faith and baptism at their hands, and Christian marriage was accepted and respected by two of the leading families of the tribe. In 1638 Fathers Jerome Lalemont, Simon Le Moyne, and Francis du Perron arrived, after undergoing every hardship and almost death in the perilous journey. New missions were established. The missionaries numbered thirteen, and the order of the day at the various missions included Mass, instructions, pious reading, the Rosary, and evening prayers. Fathers Chaumonot and Poncet joined the apostolic band. But new sorrows and sufferings were in store for all; the smallpox broke out, the Fathers were accused of causing it, their mission-crosses were thrown down, the Fathers were expelled from their cabins, the tomahawk was brandished over their heads, while they instructed, consoled, and prayed; and, though persecuted and ill-treated, such were their patience, courage, and sanctity, that they reached the hearts and souls of many, and for the Heavenly Kingdom the missions yielded a golden harvest.

In the midst of appalling sufferings the Jesuits persevered; to the missions at St. Louis, St. Gabriel, and St. Ignatius was added, in 1639, that of St. Mary, then those of St. John, and in 1640 more Jesuits, Fathers Charles Raymbaut

and Claude Pijart, burning with the desire of sharing the sufferings and perils of their brethren, came to evangelize the neighboring tribes; and, though the daily danger of death, expulsion from their homes and chapels, calumny of every kind, and insult were their daily portion, they never quailed. In 1641-42 Fathers Raymbaut and Jogues, crossing Lake Huron, announced the glad tidings of salvation within the limits of our own country to the Chippewas of Michigan.

The saintly and fearless Father Jogues in June, 1642, made the perilous journey through a wilderness infested with hostile tribes of warriors, from Lake Huron to Canada, in order to obtain the much-needed supplies for the Huron Mission, and to relieve his suffering brethren. Accomplishing his arduous task after escaping dangers at every turn, with equal courage he started on the more perilous return, bringing the supplies, and accompanied by René Goupil, a postulant of the Society of Jesus, and a Frenchman, William Couture, and escorted by a band of Hurons under the command of the chief Ahasistari. As the flotilla descended from Three Rivers they were suddenly attacked by the fierce Mohawks, deadly enemies of the Hurons; the latter landed from their canoes in confusion, were surrounded and overpowered, and the entire party fell into the hands of their merciless enemies. Father Jogues had it in his power to escape, but a Jesuit never abandons his spiritual flock. The whole of the prisoners were put to the most cruel tortures and suffered every humiliation and bodily cruelty. Father Jogues immediately became the special object of Mohawk ferocity; his nails were torn out, his fingers and bones crushed, and he, with the other prisoners, were compelled to run the gauntlet of ill-treatment during the exhausting and terrible march to the country of the Mohawks. On August 14 Father Jogues, after incredible sufferings, reached the first Mohawk town, Ossernenon, on or near the present site of the American village or station of Auriesville, in Montgomery county, New York, where he and his unfortunate companions were again tortured and mutilated. Father Jogues had his left thumb sawed off, and was then carried from town to town, receiving at each the full measure of barbaric torture. The Hurons, with the brave Ahasistari at their head, were burned in the presence

of Father Jogues and the other Frenchmen, who were reserved for further tortures and more cruel deaths. The kind-hearted Dutch, from the settlements at West Orange, now Albany, endeavored in vain to ransom them; René Goupil, in September, while reciting the Rosary with Father Jogues, side by side, was martyred by having his head cut open with a tomahawk by a young brave, who had seen him make the sign of the cross on the forehead of a child; and Father Jogues underwent a long and tortured imprisonment. During all his sufferings and tortures he was comforting and praying for the other prisoners and instructing the gentle and the young in the beautiful tenets of Christianity. Finally, at the solicitation and with the assistance of the Dutch, he made his escape to Fort Orange, and thence in a vessel down the Hudson River to Manhattan, the site of New York city. His kind friends at Manhattan, chief among whom were the Director of the Dutch Colony, William Kieft, and the Dutch minister, Dominie Megapolensis, secured him a passage homeward, and after a disastrous voyage, and being driven on the coast of England, he reached France just in time for Christmas. He was joyously received by his brethren of the Society, and with every honor, in palace and cabin, as a saint and martyr. The Pope dispensed him from all canonical impediments for saying Mass on account of his mutilated hands, saying that "It is not meet that a martyr of Christ should not be allowed to drink the blood of Christ."

This holy confessor of the faith lingered not in European homes, salons or palaces to receive the ovations showered upon him; the brother and follower of St. Francis Xavier thirsted for the conversion of the far-off heathen, and in the spring of 1644 Father Jogues was again at Montreal. In July he acted as a commissioner of peace between the Canadians and the Mohawks at Three Rivers, and in May, 1646, he again undertook, in company with John Bourdon, the dreadful journey from Montreal to the scene of his former imprisonment and sufferings, to ratify the peace with the Mohawk chiefs. But the founding of a Mohawk Mission was the chief object of his thoughts and inspirations. He again returned to Canada for the mission outfit, and again started for the Mohawk country, car-

rying with him the necessary service and implements for the divine service. In the meantime the Mohawks had resolved to renew the war with the French. This holy confessor of the faith and his companions were overtaken by a band of fierce Mohawks, then infesting the Canadian borders in search of booty and prisoners. They were seized and stripped of their clothes and cruelly treated, and Father Jogues, on October 19, 1646, again entered Ossernenon a prisoner, amid the jeers and blows of the infuriated savages, even women and children joining in his persecution. An Indian council sat to decide his fate, but a lawless Indian, impatient of the decision, ordered the Father to follow him, and when the gentle priest arose to follow, his martyrdom was completed by the tomahawk of the warrior, at whose feet he, whom the Vicar of Christ had already pronounced a martyr of Christ, fell lifeless. Father Jogues is venerated as a saint in our country, in Canada, and in Europe. The scene of his glorious martyrdom has become in our day a place of pious pilgrimage. The Jesuits of the American province of the Society have charge of the station, and they, with many pious Catholics, have erected there a beautiful shrine in honor of the martyrdom of Father Jogues and René Goupil. The Third Plenary Council of Baltimore, held in November, 1884, petitioned the Holy See for the introduction of his cause for canonization as a saint, and the pious of many lands are devoutly awaiting the result.

Father Bressani joined the perilous mission of the Hurons. Fathers Brébeuf, Daniel, and Lalemont continued the work to their own martyrdom in 1649. The fierce Iroquois from our own borders waged a war of extermination against the Hurons, and with the annihilation of that nation perished the Huron mission on our borders, to be continued among the remnants of the nation near Quebec. But these disasters, through the blood of the martyrs, planted the seed of the faith on the boundaries of Canadian and American territories and the great lakes, and one of its foremost missionaries became the holy martyr of the Iroquois mission within our own boundaries. Thus the missions of the Hurons and the Iroquois are cemented with blood, and indissolubly united in history.

The introduction of the faith among the Iroquois, or Five Nations, the fiercest of Indian races, is nearer and dearer to us, since the theatre of this heroic history is laid wholly within the proper boundaries of our own country, and this mission has given America most glorious martyrs and probably its canonized saints. It has already been related how an illustrious missionary of the Hurons, Father Isaac Jogues, was captured here while carrying supplies to the Huron mission, and afterwards was martyred by the Mohawks; he was the real founder of the Iroquois mission. Christianity and its European and Indian followers found a friend and protector on the shores of Lake Onondaga in a pagan chieftain, Garaconthié, who, wiser than his kindred and allies, favored peace with the French. His gentler policy prevailed, and in July, 1661, Cayuga and Onondaga warriors at the gates of Montreal sued for the mission of the black gowns. Religion and peace thus went hand-in-hand together, and a Jesuit, Father Simon Le Moyne, already having been an emissary of peace to the smaller lake regions, now advanced to assume the important and perilous mission. After narrowly escaping death at the hands of the fierce Mohawks on the arduous and toilsome way, he reached Onondaga and the hospitable hut of Garaconthié, which at once became the Catholic shrine of the new mission. The Jesuit went at once to his exalted work: the daily Mass, the Rosary, the evening prayers, visits to the sick and dying, and visits as far as the camps and castles of the Senecas, the daily gathering of a pious band of Indian Catholics, and two hundred baptisms of dying infants and adults, attest the fruits of his labors. Messenger of peace, he returned to Canada in 1662, carrying back to their homes



The Cross at Fort St. Anne, Vt.

and to freedom all the remaining French prisoners in the lands of the pagans. In 1665 the Canadian authorities erected the first European fort in the boundaries of our present State of Vermont, Fort St. Anne, and within the fort the first Christian altar and shrine of Christianity was blessed in the Green Mountain State.

Following the good example of the Onondagas, the Mohawk and Oneida tribes, from whose tomahawks a Frenchman and Catholic priests had received their deaths, now made peace with the Canadians. Father Beschefer was sent to confirm the peace and announce the gospel of mercy. But, alas, unfortunately for the cause of peace, the English had superseded the Dutch in New Netherlands, and the rival nations, France and England, were face to face. The Mohawks, induced by English presents and diplomacy, broke the peace. A French army advanced upon them from Lake Champlain, and the victorious French flag, after desperate fighting, floated over the Mohawk castle. The first act of the vanquished Mohawks was to ask for black gowns; and, again, the Jesuits, knowing no fear, advanced to the scene of peril and of suffering. Fathers James Freimin and John Pierron, in July, 1667, made the deadly journey to the Mohawks. Father James Bruyas went to the Oneidas. These apostolic men were compelled to take shelter in Fort St. Anne, because the Mohegans were waylaying and endeavoring to entrap their Mohawk escorts. Availing themselves of this detention, the Fathers gave a mission for the benefit of the garrison, thus blessing the soil of Vermont by their prayers and devotions, and leaving benedictions behind them. They soon resumed their journey to the Lakes, and arrived at the town of Gandaouogé, near the scene of Father Jogues' sufferings and death. Numerous and important conversions followed their labors, and chapels were erected in the several towns they visited and evangelized. Thus was founded the Mission of St. Mary of the Mohawks, while Father Freimin established the Seneca Mission, and Father Bruyas founded that of the Oneidas, St. Francis Xavier. Soon afterwards Father Garnier came to their aid and commenced the glorious work at Onondaga, and founded the Mission of St. John the Baptist. The intelligent and good chief, Garaconthié, re-

ceived all the Black Gowns with the utmost cordiality, and provided them with homes and chapels. In order to cement and perpetuate the Church and her work among the allied nations of the Mohawk Valley, he organized an embassy composed of members of the most influential families, headed it himself, and made the journey to Quebec. Arriving before the Governor at Quebec, this remarkable man delivered a speech full of noble sentiments and fervid eloquence, and concluded by asking for two more missionaries for the Indian cantons. The Governor, in his reply, gave great praise to Garaconthié for his honorable course, his saving the lives of so many of the French, and for his kindness to the missionaries; and, granting his request for two more missionaries, Fathers Stephen de Carheil and Peter Milet returned to the Mohawk with the ambassadors. Received with joy, the new Fathers at once commenced their apostolic work. An Iroquois, from Oneida, exclaimed, on hearing that the Black Gowns were coming, "Joy, joy, forever; he will open the gate of Heaven, at which I have been so long knocking!" Similar instances of faith greeted them on all sides. Leaving Father Milet at Onondaga, Father Garnier carried Father de Carheil and installed him as pastor among the Cayugas, whom they found, at the very moment of their arrival, indulging, with cannibal ferocity and superstitious ceremonies, in eating a young Conestogue girl to please their own deity. Yet they received the missionaries cordially. A chapel was erected, which Father de Carheil dedicated to St. Joseph, and the good work was commenced. So, too, Father Freimin proceeded to the most western of the allied Five Nations, the Senecas, among whom there were already a number of Christians, announced the word, erected a chapel, and commenced hearing the confessions of the adults and baptizing Christian children. The Indian tribes of North America, like their more civilized brethren of Caucasian blood, indulged in the barbarous practice of war, scourge of the human race; and hence scarcely a central Indian town that did not contain a number of prisoners of war, and these were treated with the most barbaric cruelty. With the warlike and fierce Iroquois, this was eminently the case. Hence the Catholic mission-

aries among the Five Nations had ample field for the most exalted Christian virtues of charity, for imparting the hopes and consolations of religion, and for intercession for the lives and liberties of the captives. Another pious work of the missionaries consisted in the most arduous labors to check or prevent the spread of intemperance among the Indians—a vice for which they were indebted to their European conquerors, and which the licensed traders avariciously propagated. Not only did the Jesuits resist the traffic in *fire-water*, as the Indians appropriately called it, from French sources, but Father Pierron and the Mohawk chiefs solicited Governor Lovelace, of New York, to restrain this demoralizing traffic.

The opening and blessing of Father Freimin's little chapel, in November, 1868, among the Senecas, was an auspicious event, and now there were missions and chapels in every one of the five allied nations. While many converts were made among the people the proud chiefs of the Iroquois, though admiring the pure and exalted Gospel of Christ, did not embrace His faith; but the remarkable and exceptional case of the noble chief, Garaconthié, who openly embraced the faith and went to Quebec, where the illustrious Bishop Laval himself baptized and then confirmed him in the cathedral, in the presence of numerous Canadian officials and Indian chiefs of every tribe, the Governor and the wife of the Intendant acting as his sponsors, gave consolation to the young and struggling Church of America, and strengthened the cause of truth and morality. Returning with great pomp and rejoicing to the Mohawk, the Christian chief turned the scales in favor of Christianity in the bitter struggle then raging between the missionaries and the supporters of heathen superstitions. The public councils of the nation at Oneida, after a stormy debate, in which Garaconthié took an exalted part, rejected the false gods of the country and accepted the true God; belts of wampum, emblems of peace and ratification, were exchanged between the missionaries and the chiefs of the nation. A solemn public service was held by Father Milet at Onondaga, a feast was given, a highly decorated altar was raised, above which the cross and other emblems of Christianity were exalted high, while beneath and on the ground were placed the symbols of heathenism.

His sermon, preached in the Indian language, was a masterpiece, which made a profound impression, and secured in future, for audiences of the Fathers, assemblies in which chiefs and leading men and their families were numerous and conspicuous.

In the midst of consolations, and yet with frequent reverses, the Church in the Mohawk made some progress. The persecutions of Christian converts by medicine-men, and the direful effect of *fire-water* introduced by both French and English traders, proved severe trials to the settlers. The active and influential chiefs and people were still heathen, and yet even with them Christianity received respect. The growing interests of religion in the Valley of the Mohawk called for concerted action of the Fathers, and in August, 1670, the missionaries held a conference of six days at Onondaga, which was attended by Fathers Freimin from Seneca, Carheil from Cayuga, Bruyas from Oneida, Pierron from the Mohawk, and Milet from Onondaga. Conflicts between the French and Indians in the vast prairies and forests, and the deaths that resulted, frequently exasperated the Indians, and one of these occurrences, in 1670, brought the blade of an infuriated and drunken Indian near the heart of Father Garnier, as he journeyed to his Seneca mission. The courage of this noble apostle never failed him. Having braved the fury of the beastly heathen with unflinching coolness, he proceeded to his cabin at Gandachioragon. We immediately afterwards see him studiously acquiring the Seneca language, preparing a Seneca grammar and dictionary, founding the Mission of the Immaculate Conception, and building new chapels. The open conversion of the great and wily chief of the Cayugas, Saonchiogwa, after many misgivings of the Fathers, was an important event. He too went to Quebec and received baptism from the hands of the saintly Bishop Laval, Talon the Intendant acting as sponsor, and then, as if to represent the union of Christians the once hostile Huron, Algonquin and Iroquois sat and feasted together after the ceremony. He became a champion of the faith; reproached the Protestant Albanians for their irreverence and scoffing at the rosary, crucifix and other Christian emblems he wore, and prevented in the tribe the repetition of the

annual orgies of heathenism known as the feast of Onnanhauroia.

In the midst of Indian fickleness, drunkenness, and the orgies and machinations of the medicine-men, the faith had a precarious hold on the



The Primitive Wilderness.

chiefs and people of the Five Nations. Fathers Lamberville, Raffeix, and Boniface recruited the apostolic band. At one time every calumny was heaped upon the Fathers by their enemies; at another some open apostacy discouraged them, and at another Indian wars broke off intercourse and paralyzed their labors. A notable conversion, now and then, gave them a gleam of sunshine. The old Mohawk chief, Assendasé, after having for so many years been the chief supporter of the prevailing heathenism, the leading medicine-man, and tricky diplomatist, at last piously embraced the faith with all his family, and clung to it firmly through sickness and misfortune. On the other hand, his conversion aroused the worst passions of the heathens, and one of his own relatives, in a fit of rage and intoxication, snatched the rosary and crucifix from the aged chieftain's neck and threatened to kill him. The old Christian proved his constancy and fervor: "Kill me," he said; "I shall be happy to die in so good a cause; I shall not regret my life if I give it in testimony of my faith." And soon

afterwards the death of the pious Christian chief, Assendasé, who died in 1675, with heroic faith and piety, was a severe blow to the Mohawk mission. But again, and realizing the brighter side of the picture, it was about this time that Father Lamberville had the inexpressible consolation of finding the greatest jewel and most priceless soul the missions had produced. This was the pure, the pious, the humble Indian girl, the saintly Catherine Tegakouita.

While longing for the delights of the Christian faith, Catherine's humility caused her to shrink from even speaking to the priest, but the quick and ascetic soul of Father Lamberville immediately saw her exalted piety, her purity, her love of God. Invited to attend the Christian instructions at Gandaouogé, this noble soul responded to every grace, and on Easter Sunday, 1675, she received baptism with every mark of profound devotion and heroic faith. This new and devout neophyte soon became a confessor of the faith. Refusing to go into the fields with her companions to work on the Lord's day, she was refused by her relatives all food and was left to starve. Hunger, privation of every kind, taunts, insults and premeditated temptations she bore with saintly resignation and firmness. All offers of marriage she refused and consecrated herself to a life of virginity. In the Indian towns and castles she bore the exalted title of "the Christian woman," as she is now known in history as the "Lily of the Mohawk." Several times the crown of martyrdom was suspended over her head. She did not shrink from it, but Providence preserved her for longer edification in the Church. Often urged by her spiritual guide to fly to Canada, where she could pray and serve in safety, her only reason for declining or delaying was the fear that her flight might endanger the lives of others. Her situation finally became intolerable, and yielding to the advice of her Father in Christ, and while pursued by the murderous uncle, who was her legal guardian, she effected her escape in the autumn of 1677 to La Prairie, where her virtues and sanctity increased, and have become a rich and glorious inheritance of our Church. God was the subject of her constant contemplation, toil and recollection her joy. While not laboring in the field or felling trees, the little bark chapel was

her daily resort and her home, though she esteemed herself unworthy to enter it or even to be driven from it. Penance, the spontaneous fragrance of a soul not needing penance, was her consolation. Enrolled as a member of the Confraternity of the Holy Family, she imitated the life of Jesus, Mary and Joseph. She made at her hut a little oratory, where she could pray at night or when she could not go to church. Receiving finally public veneration from all, her humility was only increased; in a hunting party her life was one of spirituality, but she clung to her home, where she could pay daily visits to the Blessed Sacrament. When her health failed she crawled to the chapel to visit her Lord, and finally, unable to do this, her little hut became her chapel and altar. In the midst of the turmoil and giddiness of Indian life she was a true religious, and practiced the virtues of chastity, poverty and obedience. Her cabin in the spring of 1680 was visited by crowds coming to venerate the pious virgin. She received the last sacrament from the hands of Father Freimin with



Tomb of an Early Indian Convert on the Ottawa River.

seraphic love, and as she expired in Holy Week of that year, the red men of every tribe and the white men of Canada came to kiss her hands and venerate her remains. Canada and America were filled with the renown of her sanctity. Miracles have been attributed to her intercession. Her canonization as a saint has been solicited,

together with that of the saintly Father Jaques and the devout René Goupil, martyrs of the faith.

In the flock of Father Bruyas at Oneida was another female convert, Ganneaktena, venerated for her purity, her modesty, her gentleness, and a life of all the Christian virtues, aiding the missionaries in the study of the Indian language, bearing unceasing persecution for the faith from her family; making the journey to Quebec in the interests of her own soul and of the Christian religion, where she was received and baptized by Bishop Laval, she led by her example her persecutors into the Church, and she became the foundress of a new Christian village on the St. Lawrence, in which many exalted examples of Christian virtue and of holy lives would prove worthy of older Christian communities. Father Fremin labored with untiring zeal in seven Mohawk towns, speaking their language, and accomplishing immense good; while Father Pierron in the midst of the Mohegan-Mohawk war himself warred against heathenism and intemperance; and finding the mission of seven towns beyond his time and strength, was joined in the arduous field by Father Boniface. All the Mohawk towns seemed like Christian communities, so regular and edifying were the daily observance of religious services, and the family devotions in the cabins; and schools were established for the education of the young. It was a sublime sight to see the aged and often infirm priests standing up in the councils of those grim warriors to plead in barbaric dialects the cause of Christ, and though often opposed by the eloquence of heathen sachems and the machinations of the medicine-men, the cause of truth triumphed. Even the medicine-men sometimes yielded to the grace of conversion, the rites of heathen worship ceased, and the labors of the Fathers became so arduous with their increasing flocks, that new laborers, Fathers Beschefer and Nicolas, came to share their apostolic toils. The piety of the Mohawk women was most edifying even amid the taunts of the Protestant English at Albany, and one is mentioned in the annals of the mission, who, refusing to remove her beads and crucifix at the taunts of the whites, went into their assembly and publicly recited the rosary. The converts seemed ready to die for their faith.

The Oneida mission was not so consoling to the brave Father Bruyas, where wars between hostile tribes and intemperance of the Indians sometimes drove him into some place of retirement; but in 1671, when appointed superior of the Iroquois missions, he placed Father Milet among the Oneidas, and took up his headquarters at the Mohawk. It was no uncommon thing for the Fathers to see regular Christian congregations formed among those fierce warriors, and the most important devotions of the Church, Mass and rosary, regularly attended. Indian fervor was followed by gratitude to their benefactors, and no wonder the Onondagas bestowed upon one of the Fathers, the zealous Milet, the name of *Teharonhiaganura* which meant "*The one who looks up to Heaven.*" Venerated by the mass of the people, as the Fathers were, the medicine-men quailed before the indomitable courage of Father Milet and his companions. It was thus that the numerous missions of the Jesuits among the Oneidas, the Onondagas, the Cayugas, the Mohawks, and the Senecas were well established, and accomplished much good. But for the political and military movements, ambitions and enterprises of the English and French rival nations on our frontiers, there seems no reason why these Indian tribes should not have been Christianized, civilized and preserved permanently instead of finally destroyed. But Indian wars and chiefly the wars between the English and the French, in which the Indians took part on one side or the other, broke up the missions one by one, and scattered the missionaries. Onondaga was the only living mission left on the Mohawk.

In 1682, while the French had been struggling for the alliance or conquest of the Five Nations, a Catholic, Thomas Dongan, an Irishman, a man of ability and energy and a strong supporter of English supremacy in America, was appointed Governor of New York by James the Duke of York, and the Five Nations were within the territories claimed by that State and claimed also by France. The English aimed at keeping the French north of the Great Lakes, and as the Jesuit missionaries, to whom the Indians were greatly attached, were, by the necessities of their situation, as well as by birth, by their own appointing power and missionary

system, a part of the French movement, it became a special effort of Governor Dongan to have the Five Nations dismiss the French missionaries and accept English Jesuits in their place. Father Thomas Harvey, of the English Province of the Society, arrived in New York city, then Manhattan, in August, 1683; was joined there soon afterwards by Fathers Henry Harrison and Charles Gage and two lay brothers. A chapel was erected at Fort James, south of Bowling Green, and a Latin school was opened, which was attended by the sons of some of the leading citizens. Governor Dongan convened the Legislature in October, 1683, and a Bill



The Great Plains.

of Rights and an act of religious toleration were enacted. The same Governor Dongan, in his zeal for his English employers, endeavored to get possession of Father James de Lamberville. The Indian chiefs of Onondaga stood by their Fathers, and although their country was ravaged alternately by French and English military expeditions, Jesuit and flock stood firm at their posts. Father John de Lamberville joined his brother, and the two Jesuits continued the mission in the midst of a succession of the most appalling dangers. But the mission was to be destroyed; the intrigues of French and English distracted the Indians. Father James de

Lamberville having been compelled first to retire, his noble brother stood alone at Onondaga, and he finally, in the midst of treacheries, dangers and disasters, was forced by a secret route to make his escape to Canada. In the meantime the reign of James II. was closed by his overthrow in England, and the proclamation of William Prince of Orange. Leister, the fanatical leader of the Revolution in New York, drove out Governor Dongan and the Jesuit Fathers Harvey and Harrison, who barely escaped his grasp. The last Catholic chapel among the Iroquois and also the first in New York city were then closed almost simultaneously. The flock that assembled in New York city must have been a mere handful, compared to the more numerous congregations that assembled in the bark chapels on the banks of the Mohawk, for we have an official report of the names of all the Catholics in the city, in 1696, a few years after the foregoing events were transacted, showing their number to be ten.

The intrepid, ambitious and adventurous Cavalier de la Salle, more loyal to his king than to his God, undertook the great work of exploring the West and the great river and valley of the Mississippi. Actuated by the purer motive of saving souls, the Sulpitians entered upon the same arduous task. On July 6, 1669, La Salle and the Sulpitians, Rev. Francis Dollier de Casson and Rev. René de Bréhaut de Galinée, the latter being only a deacon, started from Montreal. Unable to get a guide from the Iroquois, crossing the Niagara River below the Falls, finally obtaining two Indian guides from a village near the head of Lake Ontario, they proceeded westward. Having met Louis Jolliet, on his route from the copper mines of Lake Superior, he recommended them to adopt the route of Green Bay and the Wisconsin. La Salle abandoned the party on the pretext of illness, and returned to Montreal. The Sulpitians, after enduring every hardship, losing their chapel outfit and their means of offering the Holy Sacrifice, finally reached the Jesuit station of Sault Ste. Marie, where they were hospitably received by the apostolic Father Dablon and the illustrious Father Marquette. Realizing the impossibility of proceeding on so vast and difficult an undertaking, the Sulpitians returned to Montreal.

The Jesuits had long contemplated an expedition to the Illinois. Father Marquette had been



Father Hennepin at Niagara.

studying the western languages, of which he had acquired seven, and he was in every respect the man for this great and perilous task. In 1672 the French Government at last ordered the organization of an expedition, and placed it under the experienced and trusty traveller, the Sieur Jolliet, the scope of his adventure embracing not only the discovery and exploration of the Mississippi River, but also the South Sea, by which was meant the Pacific Ocean. Jolliet proceeded at once to Sault Ste. Marie and saw Father Marquette, and soon the necessary permission from the superiors of the Jesuits was obtained, and the expedition and its contemplated missions were called by the name of the Immaculate Conception. On May 17, 1673, the Sieur and the Jesuit, with five Indians, in two canoes, with no provisions but some Indian corn and dried meat, started from Michilimackinac, followed the west shore of Lake Michigan, entered Green Bay, ascended Fire River,

made the portage to the Wisconsin River with the aid of two Miamis obtained at the town of the Maskoutens, and, undaunted by the evil predictions and gloomy accounts of the Indians, proceeded in their canoes through the dim wilderness, awakening its only echoes by the joyous recital of invocations of the Immaculate Virgin. On the 17th of June, 1673, those two illustrious men, Jolliet and Marquette, after enduring hunger, fatigue, hardship and danger, in the midst of profound silence only broken by their own prayers, saw and entered the Mississippi River!

How grand must have been the thoughts of these two brave and undaunted men in achieving this great event, so long desired! Both contemplated vast future empires. The Sieur thought of the immense regions of the earth brought within the power of the King of France: regions which are now the seat of populous and wealthy States, now members of the American Union. The other, the Jesuit, thought of numerous tribes of his fellow-men, to whom the fruits of Divine



Father Marquette avoiding the Rapids.

Redemption could now be applied, and of vast territories now to be added to the realm of Christen-

dom: territories, where now are seen many flourishing Dioceses of the Catholic Church, with prelates and priests, cathedrals and churches, with dense congregations of devout worshippers; but, alas! the Indian tribes have disappeared from the face of the land they owned and loved!

Turning their canoes southward, the two noble voyagers travelled eight days before they met sign of human life. Then to the Illinois of Peoria and Moingona, by whom they were joyously received, Father Marquette announced the first words of the Gospel; urged to stay, he promised

Father Marquette, true to his promise to return and preach the Gospel to the Indians, started in November, 1674, for the Kaskaskias, but was stricken down with an old disease; in March, 1675, feeling new strength, he resumed his sublime purpose and journey, and succeeded in reaching the Kaskaskias and starting the mission, celebrating the first Mass in Illinois. Again prostrated by disease, he was forced to set out for Michilimackinac, reached Lake Michigan, and while his companions were plying their paddles with power in order to reach his old Ottawa



The Death of Father Marquette.

to return next year and abide with them. Passing the famous Painted Rocks near Piesá, then the mouth of Missouri River, the mouth of the Ohio River, the Arkansas River and the country of the Arkansas Indians, announcing the Redemption of man through Christ wherever they met the Indians, the explorers, on July 17, reversed their paddles and returned northward, having solved one of the greatest physical problems of this continent then unknown to mankind, that the Mississippi River empties into the Gulf of Mexico.

Mission, they were forced to land and assist the great apostle to die. With the most pious and heroic sentiments Father Marquette died May 19, 1675, in the wilderness he loved so much.

The ambition of La Salle was fired by the great discovery of Joliet and Marquette. Fort Frontinac was built in July, 1673, near the present Canadian city of Kingston. Hostile to Bishop, regular clergy and Jesuits, La Salle selected the Recollect Fathers for his chaplains, and among these were Fathers Gabriel de la Ribourde, Zenobius Membré, Louis Hennepin,

Luke Bouisson, and Melithon Watteaux. In December, 1673, Father Hennepin reached the outlet of the Niagara River, and, ascending to the rock, now known as Hennepin's Rock, he discovered Niagara Falls, and gave the first description



Niagara Falls, as first seen by Father Hennepin.

of it to the world. La Motte, the commander of this part of the movement, built Fort de Cortez and Father Hennepin said the first Mass on the Niagara. A grant of land to the Recollects from La Salle was here the first ecclesiastical property, the title of which was acquired by the Catholic Church in New York State, and Father Watteaux

was the first regular pastor. La Salle now attempted the descent of the Mississippi. At the mouth of St. Joseph's River he erected a fort and the Recollect Fathers a chapel, the first Catholic Church in the lower peninsula of Michigan. Fort Crêvecœur was built not far below Peoria, now the seat of a flourishing American Diocese, and here Mass was said with new wine expressed by the Fathers from the wild grapes of the country. From this point La Salle sent Father Hennepin and two of his men back to Fort Niagara for relief, in consequence of his not having received the expected supplies. Father Hennepin descended the Illinois River to its mouth; he was in April captured by a band of Sioux and carried to their country, where this ever observant and active Recollect availed himself of his opportunities, saw and named the Falls of St. Anthony, and announced the first words of the Gospel to the fierce Dakotas. The party was finally rescued from the hands of the Sioux by du Shut.

At Fort Crêvecœur Father Membré labored to acquire the Illinois language and instruct the Indians in Christian doctrine, but found both tasks most difficult. Tonty, the faithful lieutenant of La Salle, was left in command of the fort, and was soon afterwards abandoned in the wilderness by the Frenchmen forming the garrison, and the venerable Father de la Ribourde was compelled to accept adoption by an Indian chief, and endure all the discomfort, hardship, filth and uproar of Indian life. The two missionaries had to wait for the ripening of the wild grapes in the fall before they could say Mass; they accompanied hunting parties; attacked by the Iroquois, the Illinois fled from the land, and the two missionaries, with Tonty, started to make their escape to Green Bay; Father Ribourde, reciting his breviary in a retired spot, while Father Membré and Tonty were repairing their canoe, was seized by a party of Kickapoos, robbed and murdered on the spot, being then in his seventieth year. Father Membré, after incredible hardships, reached Green Bay, and was hospitably received by the Jesuits of that mission. Father Membré again descended the Mississippi in 1681 with La Salle, announcing the Gospel to the tribes on its banks. He had the happiness of descending the great river to its mouth, and thus reaching the Gulf of Mexico, and it was he

that chanted the *Vexilla Regis* and *Te Deum* on the achievement of this great event. The Recollects, or Reformed Order of Franciscans, by attaching themselves to La Salle, had thus planted chapels, and announced the creed from the extreme north through the Valley of the Mississippi to the Gulf. Through the instigation of La Salle and Frontenac, the French Government requested the Holy See to establish Vicariates Apostolic in the Valley of the Mississippi. The request was granted, but the Bishop of Quebec, Saint Vallier, protested against the step. The Jesuits claimed this region through the glorious deeds of Father Marquette, and after further investigations by the King of France and the Holy See, the decrees establishing the Vicariates were revoked. In 1684 La Salle returned to the Gulf of Mexico, commanding an expedition of the French Government, under the pretext of continuing his explorations of the Mississippi region, his true design being to enter Mexico and plunder its rich mines. The Recollect Fathers Membré, Douay and Le Clercq and Cavelier, brother of La Salle, accompanied the expedition with facilities for establishing missions. Fort St. Louis was built by La Salle, and in the fort the Fathers built a little chapel, in which for two years they offered the Holy Mass. The death of La Salle at the hands of his own men ended this unfortunate expedition.

Again the Jesuits were in full charge of the missions of the Mississippi Valley, and Father Allouez among the Miamis and Fort St. Louis; Fathers Nouvel and Enjalran at Green Bay; Father John Joseph Marest among the Sioux; working in the Illinois Missions also were Fathers Albanel, Bailloquet, James Gravier, Aveneau, Carheil and Potier. But the fierce Iroquois were offended at the stern measures of La Salle, and resented the establishment of forts at Catarocony, Niagara and on the Illinois, and a force of Senecas attacked Fort St. Louis, but Durantaye, accompanied by Father Allouez, went to its relief, and the Senecas were repulsed. The French now made war with the Senecas, and the missionaries were in peril; Fathers Fremin, Pierron and Garnier had to return to Canada; Father de Carheil was plundered by the Cayugas, and as we have seen the mission at Onondaga, the last of all, finally surrendered.

In September, 1688, the little chapel at Niagara, which Father Milet, from the Mohawk, had been the last priest to visit, was abandoned when the French abandoned the fort. This same missionary was seized and made a prisoner by treachery by some Onondagas, pretending to need a priest to attend their sick, in 1689, and after robbery and ill treatment, was given into the friendly hands of his own Oneida converts; but he was held in captivity, which lasted until October, 1694, when he accompanied an Oneida delegation, suing for peace, to Montreal. The Mohawk was ravaged in turn by French and English warlike expeditions, both equally destructive of all religious interests. Missions were destroyed and pastors driven away. But the missions had been founded, and converts were not wanting who were ready to suffer and die for their faith. Stephen Tegananokoa, when about to expire on the scaffold at Onondaga and reproached for abandoning the canton for the mission, proclaimed himself a Christian and ready to die for the God who had shed his blood for him. He died in the midst of tortures, which only savages could inflict or a martyr endure, amid taunts to his faith making the sign of the Cross and commencing his prayer: "In the name of the Father, and of the Son and of the Holy Ghost." An Indian girl, Frances Gouannahatenna, professed the faith on the scaffold, and when the crucifix was torn from her breast and a cross to supply its place cut deep in her flesh, she accepted the latter with joy, and expired under a shower of stones and heathen reproaches to her religion. Margaret Garangouas, daughter of the Iroquois chief, received martyrdom at the hands of the treacherous Onondagas, expiring with the names of Jesus, Mary and Joseph on her lips, in the midst of tortures too cruel to describe.

During the peace between England and France the old missionary Father James Bruyas was sent to Onondaga, but the English governor had discouraged the missions and the Indians declined to renew them. In 1701 he again returned and renewed his appeal, but it was not until 1702 that the cantons requested the return of the Fathers. Father James Lamberville, already grown old in this apostolic service, went to Onondaga, and Fathers Garnier and du Gueslis to the Senecas,

and later came Father James d'Heu and Father Peter de Mareuil to relieve Father Garnier. But the English viewed their return with disfavor, and in 1709 Colonel Schuyler, from Albany, treacherously induced Father Lamberville to go to Canada on a pretended message to the governor, and then pretending to take Father de Mareuil in his care to save his life, carried him to Albany, where he remained a prisoner until 1710. Father d'Heu was next obliged to seek safety in Canada, and thus by treachery the missionaries were scattered, the chapels reduced to ashes and the Iroquois missions ended.

France became awakened to the importance of maintaining her ground on this continent; in 1720 she built a fort at Niagara, in 1731 one at Crown Point on Lake Champlain, and here chapels were conducted by Recollect Fathers. In 1749 Céleron descended the Ohio to the great Miami, thence to Lake Erie, and thus Holy Mass was offered in Southern Ohio by Father Bonnicamp. In 1753 Fort Presquille was erected on the bay opening into Lake Erie; also Fort de la Rivière aux Boeufs, near the present city of Waterford; Fort Machault, and at the junction of the rivers Monongahela and Allegheny, Fort Duquesne, site of the present city of Pittsburg. At all these places chapels were erected, and pastors stationed. Recent historical researches have added great interest to all these ancient historical landmarks, especially to Fort Duquesne, where a modern shrine commemorates the ancient altar. The Jesuits also started a mission among the Delawares, on the Ohio, and the Sulpitians founded a mission at Fort Presentation, site of the present city of Ogdensburg. The last was attended by the distinguished Abbé Piquet, who ardently conceived and attempted the execution of a plan for reviving the missions of the Mohawk. He visited the tribes as far as Niagara, and in 1748 he erected mission works at the mouth of the Oswegatchie and expended thirty thousand livres on them, but in 1749 a Mohawk war left all in ashes. Undismayed by such a disaster the good Abbé Piquet renewed his generous effort with more success, and the Mission of the Presentation had a congregation of three thousand Onondagas and Cayugas. The mission continued until 1760, but the Seven Years' War between England and France was

commencing, and its ravages swept away all the fruits of this generous effort.

The scene of the Ottawa missions was in Michigan and Wisconsin, and among tribes of Algonquin origin. As early as 1641 tidings of Christianity were received through the Chippewas, who had heard the Word announced by the Jesuits. Fathers Charles Raymbaut and Isaac Jogues were the first to visit them, but it was not until 1656 that Fathers Leonard Garreau and Gabriel Druillettes, while the French adventurers recoiled before Ottawa brutality, advanced among them with the Cross. The former was killed by Iroquois bullets shot from ambush, and Father Druillettes was abandoned by the Ottawas. In 1660 Father Ménard bravely accompanied the trading Ottawas home from Montreal,



The Wilderness on the St. Lawrence.

and received brutal treatment at their hands. He offered the first Mass on Lake Superior at Old Point Village, north of the French village of L'Anse. Driven from his hut of boughs he made his food of the lichens scraped from the rocks, and yet in after years Fathers Marquette, Allouez and Nouvel met here converts of his. Receiving a request from the Tionoutales, then in a starving condition, to visit them, he went against all remonstrances, in hopes of finding more willing ears, endured hardships beyond description, and perished in the rapids on the Wisconsin, while guiding his canoe alone. The next missionary among the Ottawas was Father Claude Allouez, who landed at Chegoimegon in September, 1665, and erected a bark chapel in honor of the Holy Ghost, the first in Wisconsin. His early experi-

ence was the destruction of his chapel and the robbing of himself. The Ottawas were obdurate, the Sacs and Foxes haughty and cruel, but the Pottawatomies were more tractable. Father Allouez was appointed Superior of the Missions and Vicar General of the Bishop of Quebec. His labors were extraordinary. He reached the western end of Lake Superior; in 1667 he went to Lake Alimibegong, and found opportunity by his zeal of renewing the faith of former converts of the Huron Mission; in the summer of 1667 he made the arduous journey to Quebec and back, spending only ten days, laid his extensive plans for missions before his superiors, obtained from Bishop Laval authority to check the licentious conduct of the French, and returned with Father Louis Nicholas, companion of his labors, dangers and hardships. With Father Marquette as his assistant at the Sault Sainte Mary, and Father Nicholas and Father Dablon, he scattered the seed of the Gospel among tribes the most difficult to reach, following the remnants of tribes flying before the fierce and victorious Iroquois, producing a perfect and sincere change from heathenism to Christianity among the Ottawas at La Pointe, who at his appeal abandoned polygamy, the worship of false gods and all superstitious practices. By his superior management he established peace between the Iroquois and Ottawas, placed the Ottawa Mission on a permanent basis and Father Dablon at its head as Supervisor. Then sending Father Marquette, in September, 1669, to labor among the varied elements of Indian tribes at Chegoimegon, he made the arduous journey to the Upper Lakes, in canoes, through ice, snows, and violent storms, reached Green Bay after incredible sufferings, and spent the winter there in apostolic labors among Sacs, Foxes, Pottawatomies and Winnebagoes. In the spring he ascended Fox River, and in council, wigwam, cabin and on the hunt, he announced the Word of God. His food was Indian corn and acorns. He next ascended Wolf River and the region of the Mississippi, where the Menomonees lived, preaching, toiling, fasting and travelling, and returned to Sault Sainte Mary late in May.

In these arduous and perilous labors and travels he studied several Indian languages and rendered the Lord's Prayer and Angelical Saluta-

tion in the Winnebago language. Father Allouez well won the title of First Apostle of Wisconsin. Chapels were erected at the Sault in May, 1671, and other places. Father André entered the field and evangelized the Missisages, Manitoulines, Mackinacs and the tribes on Lake Nipissing. Father Marquette followed the defeated tribes flying from the Iroquois, and Father Allouez, from Green Bay, made apostolic visitations among tribes far and near. Good and commodious churches, with complete outfits, were erected at the Sault and on the Fox River. In the midst of their appalling labors the Fathers met with persecution from the medicine-men, one of whom came three times near cleaving the head of Father Nouvel with his tomahawk. They waged unceasing war against heathenism and insisted on the Indians receiving Christianity in all its purity. Yet there were many things in the devotions practised which were gently conformed to the simple minds and manners of the Indians. Father André, laboring at the new Church of St. Francis Xavier, near Green Bay, just before Christmas saw all destroyed, even his papers and all his effects, but he was rejoiced to see the Indians immediately rebuild him a chapel, which consisted of straw walls thrown up as high as a man's head, covered with mats. Father Allouez reared a chapel near Maskoutin of mats of reeds. Such were the chapels of the Catholic missionaries in our country at that early period. But the labors of the missionaries were almost unbounded. Father André, in addition to the overwhelming labors at St. Francis Xavier's, attended the Pottawatomies, the Winnebagoes and Menomonees, and Father Allouez from Maskoutin, where his duties were exhausting, attended the Miamis, Foxes, Sacs and other tribes. Both were liable at any time to meet the most sudden and disastrous casualties of Indian wars and devastations. In such humble chapels pious women came regularly to pray and chant, and the braves would tarry in the chapels on their way to and from the hunts and the wars. In 1675 Father Silvy assisted Father Allouez in his sublime labors. It was the Ottawa who, in 1677, reverently buried the sacred remains of Father Marquette at Michilimackinac.

The Ottawa missions passed through many vicissitudes. The work of years in some cases

was destroyed by the sudden outbreak of a capricious Indian war, for it was thus that Father Druillettes found his chapel and residence burned in the general conflagration of the war between the Sioux and Algonquins, and in some cases the missionary lived almost entirely in his canoe, going from tribe to tribe, announcing the saving Word. In some missions, as in the double mission of the Kiskakons, where the congregations numbered nearly 2,000, the congregation of each village was placed under the charge of a catechist, and thus the work of the priest, who might be laboring in another town, went on; and here the superstitious rites and lewd dances ceased, Sundays and holidays were religiously observed, and every Thursday the benediction of the Blessed Sacrament was given. Mackinaw, Lepointe, Lorette and Green Bay were places where at the beginning of the last quarter of the seventeenth century, devout Christian congregations were seen in the daily practice of a Christian life.

But, like all the other Catholic missions in this country at that date, the Ottawa mission was seriously afflicted, not only, as we have mentioned, by the opposition and persecution of the medicine men, and by Indian wars, but also by the great struggle which England and France carried on for political dominion over the country. The Jesuit fathers struggled on through appalling difficulties and sufferings. France took formal possession of the West in 1670, but England continued the struggle until the Seven Years' War decided in her favor. The missionaries who came to labor in the vineyard, besides those already mentioned, were Fathers Albanel, Aveneau, Potier, Chardon and Marest, the last of whom became the Superior of the Ottawa and Illinois missions. The French government in Canada no longer cherished the missions as the noble and devout Champlain had done, and many languished in the struggle for political supremacy. Detroit was founded on July 21, 1701, and beside Fort Pontchartrain arose the chapel of St. Anne, and here Father Delhalle, a Recollect, founded the first permanent white congregation in the West. Many of the Hurons and Ottawas, under Cadillac's orders, transferred their cabins to Detroit. The mission of St. Joseph was destroyed, and in 1705 Michilimackinac was

abandoned, and the mission of Green Bay was the only Jesuit mission on the Lakes remaining, and here Father Nouvel, the veteran of forty years' apostolic labors, continued his services until his death in 1702. But the withdrawal of the missionaries, messengers of peace, left the injured feelings of the Indians to ferment into hostility; Detroit was attacked in 1706, and Father Constantine, its pastor, while going on a message of peace, fell dead at the entrance to the fort by the balls of Ottawa warriors. Detroit was saved after desperate fighting. Some efforts were made to renew old missions, such as Michilimackinac and others, but in 1721, when Father Charlevoix, the historian, visited the Ottawa mission, Mackinaw, the Sault and Green Bay were still missionary stations, but there was little return for the arduous labors of the past or of the Fathers then laboring there. The Jesuits were laboring in the farther West, and in 1731 Father Mésaiger accompanied French officials through Minnesota as far as the lands of the Mandans. Detroit waxed strong as a city in those days. Father Bocquet built a new church of St. Anne in 1755 and Bishop de Pontbriand of Quebec visited the city in that year. The condition of religion in the Northwest was not flourishing or promising: the remnants of nearly a century's labors, sacrifices, sufferings and deaths now consisted of the church of Detroit with its pastor, on the Great Lakes. There were only two Jesuit Fathers, and the old missions of Vincennes, Kaskaskia, Cahokia, Prairie du Rocher and Fort Chartres were without pastors. What the medicine-men and Indian wars left undestroyed, the politics and struggles of England and France completely destroyed.

The discoveries and explorations of Joliet and Marquette, and subsequently of La Salle and Tonty, of the countries watered by the Mississippi, opened vast regions to the zeal of the Church, and, as a general rule, the Church was in advance of civil explorers. The northern regions of the Mississippi belonged more appropriately to the Illinois or other missions already mentioned, but the lower countries of the Mississippi, embracing an immense country known as Louisiana, which embraced several States of the American Union, was sought to be given to the Recollects through the influence of Fronte-

nac and La Salle, but was claimed by the Jesuits through the explorations of Father Marquette and as a part of the Illinois mission. The Sulpitian Seminary of Quebec entered the field as a great missionary body, and with the support of Bishop St. Vallier, in 1698, sent out Very Rev. Francis Jolliet de Montigny, Rev. Anthony Davion and Rev. John Francis Buisson de St. Cosme, who entered the Mississippi River in December, reached the southern tribes of the Arkansas, Tonicas and Taensas, and in March, 1700, when Iberville, governor of Louisiana, ascended the river he found Father Montigny erecting his chapel among the Natchez. Crosses had been erected by the missionaries at several places on the descent of the river. Father Davion established himself at the Tonica village, visited the Ounspiks and Yazoo, and barely escaped with his life for destroying the idols in the temple of the Yazoo. Father St. Cosme established himself higher up among the Tamarois. The missionaries visited the French settlements at Biloxi, near the mouth of the river. While visiting the Natchez, Father Montigny arrived just as the great chief, the Great Sun, was about to be buried and, with much persuasion and presents, induced the warriors to desist from putting to death several Indians to accompany the deceased on his journey; but the Female Sun treacherously induced the Father to leave the village under pretence of avoiding the great noise of the funeral, and during his absence the human victims were sacrificed. In 1701 the Seminary sent out new missionaries to the Louisiana mission, Fathers Bouteville and Saint Cosme, the latter a brother of the other missionary of that name. Iberville, from below, came provided with priests, and Father Bordenave was appointed pastor at Biloxi. The question of jurisdiction over the Louisiana missions, and the embarrassing questions growing out of the inconvenient proximity of the missions of the Seminary and the Jesuits, caused the question to be referred to the king and members of the French Hierarchy, and the decision, in which all interested acquiesced, was in favor of the Seminary. But Father Montigny, discouraged at the result, did not return to the Mississippi, and the Bishop of Quebec reappointed the superior of the Jesuits in Illinois missions Vicar-General for his district. The

missions were much disturbed by the emigration of Indians from above towards Biloxi, for they wanted to be near the French, and an aged priest, Father Foucault, was killed by his guides while going from the Arkansas to Mobile. The Pawnees and Mobiles were visited by missionaries, and in 1703 Mobile was erected into a parish by the Bishop of Quebec, and Rev. Henry Rouleaux was appointed its pastor and Rev. Alexander Huvé curate, Father Davion serving the French and Indians there until their arrival in July, 1704. The Louisiana missions created much interest in France. Death struck down several of the missionaries; the elder Father St. Cosme was murdered by the Sitimachas while asleep at night on the banks of the river, and Father Bergier, at the Tamarois, sickened and died. Father le Verte, pastor at Mobile, was active and eloquent, and justly denounced the French liquor-dealers, who debauched the Indians with *fire-water*, and by his zeal made enemies among the French. Governor Bienville became opposed to him and withheld the salaries of the clergy. He erected new church edifices at Mobile and was a faithful pastor, but a painful disease caused him to return to France in 1710. Rev. Mr. Huvé attended the parish of Mobile and the Catholic Apalaches ten miles distant, who were converts of the Spanish and had erected a chapel for themselves. He subsequently was chaplain at the French fort on Dauphin Island, where he erected a fine church in 1710. He was robbed and nearly killed by the English in their descent on the island, and, after other service among the Indians, returned to France in 1727 almost blind. Rev. Mr. Davion labored at Mobile in the midst of poverty and deprivation for many years. The good Apalaches were driven from their homes by the Alibamons and were furnished by Bienville with another village. They remained true to the faith.

The mission at Tamarois, or Cahokia, was the most successful of the Seminary missions; and desirous to revive the other missions, the Rev. Dominic Mary Varlet, a distinguished priest, was made Superior of the missions and Vicar-General. He took up his residence at Mobile and spent six years in the Louisiana missions. In 1718 a French settlement grew up around Fort Chartres among the Kaskaskias, and Father John Le

Boullenger was made the pastor, who became conversant with the Indian language and prepared an excellent grammar and dictionary in the Illinois. In 1720 Father Beaubois, of the Society of Jesus, was pastor at Kaskaskia, and at Cahokia Rev. Mr. Mercier was serving. At Yazoo in 1723 the Abbé Juif was pastor, and at Fort Chartres a stone chapel was erected in 1757. Thus Catholic missions extended from the north, from the Miami mission of the Angel Guardian at Chicago and Kaskaskia, to the mouth of the Mississippi at Biloxi. The lives of the French were a reproach to their professions and called forth remonstrances from the good Bishop of Quebec. Father Charlevoix extended his visit in 1722 down the Mississippi as far as New Orleans, and his report on the missions led to measures for their relief. In 1717 Louisiana was assigned by France to the *Company of the West*, a joint stock company. In 1822 the country was divided into three ecclesiastical provinces; the part north of the Ohio and west of the Mississippi was assigned to the Society of Jesus and the Seminary priests, who were both already on the field; and the French settlements near the mouth of the river were placed under the jurisdiction of Right Rev. Louis Francis Duplessis de Mornay, a Capuchin who was consecrated Bishop of Eumonia in Phrygia and Co-adjutor of Quebec, in April, 1714, and who governed the province from his residence in France. He assigned the large and intermediate province of Louisiana to the Capuchins, who arrived in 1721.

Father John Matthew, Capuchin, was parish priest at Mobile and acted independently of the Bishop of Quebec, assuming the powers of a Vicar Apostolic. Bienville founded New Orleans in 1718. A frame church dedicated to St. Ignatius was erected and attended by a Capuchin named Father Anthony, and in 1724 a brick church was built which lasted sixty years. The Company of the West assigned the Louisiana district, between the Mississippi and the Rio Perdido, with the country north of the Ohio, to the Carmelites, with the headquarters at Mobile, and one Carmelite served for a time the Apalaches; but the Capuchins finally took this field by appointment. The Jesuits and Seminary priests

extended their missions from the Illinois to Natchez; and the Society of Jesus was thus authorized to found missions in any part of the vast country known as Louisiana, to maintain a residence at New Orleans, but could not exercise ecclesiastical faculties without the consent of the Capuchins, whose Superior was Vicar-General at New Orleans, while the Superiors of the Jesuits and the Seminarians were Vicars-General in the Illinois district. The founder of the Jesuit missions in Louisiana was Father Nicholas Ignatius de Beaubois. The religious establishments, in 1725, consisted of New Orleans, with 600 families; Mobile, with 60 families; Apalache, with 30 Indian families; Balize, with 6; Les Alle-



Jesuit Mission at Natchez.

mands, with 200; Point Coupée, with 100; Natchez, with 6; and Natchitoches, with 50 families. There were three other less important missions. The good work was greatly promoted by the arrival, in August, 1727, of the Ursulines, Mother Franchepain and seven professed Sisters, and the first convent within our country was thus founded. A school for girls was commenced with success, and in 1734 the Ursulines were installed in their new convent.

The Jesuits and Capuchins were in charge of the missions, the former having the Indians and the latter the French settlements. The Jesuit Fathers consisted of Fathers Baudouin, le Petit, du Poisson, Souel, de Guyenne, Dumas, Tar-

tarin, and Dautreleau, and they attended the Illinois, the Arkansas, the Alibamons and Choc-taws. The Capuchins had the Vicar-General Raphael and Fathers Hyacinth and Cecilius at New Orleans, where the last conducted school; Father Philip, at Les Allemands; Father Gaspar, at Balize; Father Mathias, at Mobile; Father Dupui, a Recollect, was parish priest at Apalaches; Father Maximin, at Natchitoches; and Father Philibert, at Natchez. The Jesuit Father Beaudouin also attempted the perilous task of founding a mission among the false-hearted Chickasaws.

The first Jesuit martyr was Father du Poisson, who, on his way to New Orleans, stopped to give divine service at Natchez, and while going to the sick with the Blessed Sacrament, was struck dead with an Indian blade, and a general massacre of the French by the Yazoos followed. Father Dautreleau, while offering Mass on the banks of the Mississippi, was assailed with volleys of balls from Natchez Indians, and seemed to escape miraculously. The French then reduced the rebellious Natchez to subjection. There was also a Seminary priest, Gaston, martyred by the Tamarois later, and many of the clergy, while leading a life of peril, were wasted by the diseases of the climate. A Seminary mission was established at the new post of Vincennes in 1735 and placed in charge of the Recollect Legrand. The Ursulines at New Orleans received the orphan girls left by the Natchez massacre, and the Jesuits from the beginning were the faithful chaplains of the Nuns. A singular feature in the history of the early church in this country is the struggle of religious bodies for ecclesiastical jurisdiction, as appears in many passages of the history of those times. The same occurred over the appointment of Vicar-Generals for Louisiana, which was claimed by the Capuchins, while the Bishops of Quebec asserted their right to make the appointment, and desired to appoint to that office the Superior of the Jesuits. Finally the appointment of the Jesuit Father Baudouin by the Bishop in 1757, though protested against by the Capuchins, was confirmed.

The Natchez massacre led to the martyrdom of another Jesuit. In 1736, while an expedition of French and Indians was proceeding against the Chickasaws, Father Senat accompanied it as

chaplain, and, taken prisoner with others by the Chickasaws when he might have escaped, he was burned at the stake on Palm Sunday. Such were the dangers from Indian treachery at this time that the French attending Mass in the country missions had to carry their guns with them, and, while the priest was offering the Holy Mass within, a sentinel on guard paced up and down before the church, in front of which the arms were stacked. In 1735 the settlement of Sainte Genevieve was founded and placed in charge of the Jesuits. In the Illinois country there were seven French settlements attended by the Jesuits and four by the Seminarians, with Indians attached to the missions.

But the Illinois and Louisiana missions received in 1763 the severest of all conceivable misfortunes. The Society of Jesus, suppressed in France, was hounded down here with malignant cruelty by the Louisiana French authorities, who extended their wicked and unlawful proceedings into the Illinois country, though the latter had been ceded to England. The Fathers, old and young, were torn from their flocks and chapels and banished, chapels and altars were sacrilegiously demolished or burned, their effects were seized and sold at auction, Jesuits were prohibited from using the name or habit of the Society of Jesus. In many cases both French and Indians petitioned that their pastors and altars might be spared, but in vain. The most harsh orders were carried into execution with details of cruelty too humiliating to relate. The only priests left in the Northwest were the Recollect Father Bosquet at Detroit, Father de Jaunay at Arbres Croche, Father Le Franc at Mackinac, Jesuits, and the Recollect Father Collet at Fort Chartres.

In the midst of the desolation of the Church of the Louisiana and the Illinois countries, the aged and heroic Jesuit Father Sebastian Meurin had the courage and zeal to return to his ravaged mission at Kaskaskia in September, 1764, with the consent of the wicked Council of Louisiana, and resumed the arduous labors in which he had already grown gray and decrepid. He extended his apostolic labors to a large country, including Cahokia, St. Genevieve, Vincennes, and other missions. Bishop de Pontbriand, of Quebec, having died during the Seven Years' War, and Rev.

Mr. Montgolfier, elected to the See of Quebec, having been refused by the British Government permission to go to the Continent for consecration, Rev. Olivier Briand was elected in 1764. He, too, was refused permission to go and receive consecration in France, and it was not until January 1, 1766, that the Bishop was permitted to receive consecration and take possession of his See. The interests of religion in the meantime suffered in Illinois and all the American and Canadian countries, but now the new Bishop succeeded in doing something to advance them. Father

assist Father Meurin, and making his journey an apostolic visitation, at Michilimackinac and all the places on the route, he was stationed at the laborious post of Kaskaskia, while Father Meurin took Cahokia. These two saintly and apostolic men extended their labors over a vast region now embracing many States. Father Gibault, the younger, attended missions far and near, spending two months at Vincennes, attended a regiment of Irish in the English service stationed in the Northwest, fell there a prisoner into the hands of hostile Indians, and extended his



Father Gibault, Missionary to the Indians.

Meurin petitioned the Bishop to send priests to the desolated missions. In August, 1767, the Bishop appointed Father Meurin his Vicar-General, and the Father made great exertions to recover the effects and properties of the Church, and with some success, for the sacraments were refused to such as persisted in holding the confiscated ecclesiastical goods and effects, and the people were called upon to redeem the Church lands from the purchasers at the late lawless and pretended sales. In 1768 the illustrious missionary and patriot, Father Peter Gibault, was sent to

labors west of the Mississippi to St. Genevieve, St. Louis, Peoria, Michilimackinac, the Miamis, and other Indians. In 1772 the Capuchin Father Valentine became parish priest at St. Louis. It was not until 1774 that the venerable Father heard of the suppression of the Jesuits, and attached himself to the Bishop of Quebec. Father Gibault continued his labors and afterwards became illustrious as the patriot-priest of the American Revolution.

The foregoing events were followed by the secret cession of Louisiana by France to Spain.

The Capuchins continued their missions as well as they could, and, in 1766, their number was increased by the arrival of three Spanish Capuchins with Ulloa, the Spanish Governor of the province. The Church and religion made but little progress during the struggle between French and Spanish local officials for the mastery, but in 1772 the Bishop of Cuba sent five Spanish Capuchins to New Orleans and old neglected parishes began to receive pastors. St. Louis received Father Valentine as its pastor in that year. Scandals and dissensions arose, French prejudice against Spanish priests retarded the good work. The Capuchin Father Cyril de Barcelona was appointed by the Bishop of Cuba as Director and Vicar-General of Louisiana, and labored to correct abuses and dissensions among the clergy, and established order in the province and its congregations, and finally, in 1781, he was appointed and consecrated auxiliary Bishop, took up his residence at New Orleans, and had jurisdiction over the Church in the vast region of Louisiana and the Floridas. Organized parishes existed at New Orleans and thirteen other places in Louisiana, including Point Coupé, Opelousas, Natchitoches, Natchez, St. Louis, St. Genevieve and Galveston. Bishop Cyril in 1785 made an apostolic and laborious visitation of his vast Diocese, which resulted in immense good, and in 1788, after the great conflagration at New Orleans, which destroyed his church and residence, and after laying the corner-stone of a new church, he made the visitation of the Floridas.

The good Ursulines passed through such vicissitudes that it was proposed to transfer them to Havanna, but the King of Spain fortunately prevented the transfer, and, in 1786, they received three important accessions to their numbers from France. In 1793 the King of Spain, desirous of having a new Episcopal See erected expressly for Louisiana, ordered the retirement of Bishop Cyril. In 1793 the new Diocese of Louisiana was erected. Right Rev. Penalver y Cardenas was appointed first Bishop of Louisiana, and he arrived and took possession of his See in July, 1795. He was truly an apostolic man; he made an elaborate report of the condition of religion in his vast Diocese, and issued admirable instructions to the clergy about residing in their parishes, the teaching of Christian doctrine, administering

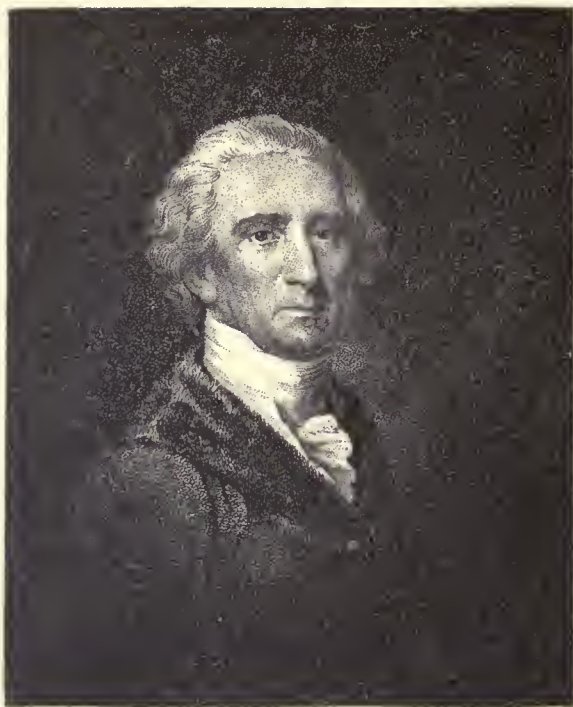
the sacraments, visiting the sick, and on many other important details of pastoral labor and duty. He also made an active and zealous visitation of his Diocese. So able was his administration, that, in 1801, he was promoted to the Archiepiscopal See of Guatemala, and a Franciscan priest of the Convent of Santi Apostoli at Rome, Right Rev. Francis Porro y Peinada, was appointed second Bishop of Louisiana. But changes political and territorial jurisdictions prevented his reaching his See, and he was transferred to another. Louisiana was transferred to France, and immediately ceded by Napoleon, first Consul, to the United States, on March 26, 1803. Rev. Thomas Hasset was appointed administrator of the Diocese. Spanish priests were given the privilege of retiring to Spanish territories, and many of them, including the pastors of Opelousas, St. Charles, St. Louis and St. Genevieve, availed themselves of the privilege. It was again thought of transferring the Ursulines to Spain. Fortunately it was again decided to remain. A few retired to Spanish convents, but the community remained. In December, 1803, Louisiana was formally transferred to the United States, and the future history of the Church in Louisiana forms a part of the ecclesiastical history of the American Republic.

Our history would be incomplete without some mention of the Acadians, who were nevertheless torn from their homes, and left homeless, penniless and without altar or priest at various places along the Atlantic coast of the American colonies. Acadia, now Nova Scotia, was the home they had built up with hearths and sanctified with altars and sacrifice under the French régime; but, by the treaty of Utrecht, May 22, 1713, the country was ceded by France to England. By the treaty they were guaranteed the right to remain and practice their religion, but the guarantee was made with apparent fraud, subject to the laws of England, and these laws did not permit the Catholic worship. Other guarantees, however, were given to the Acadians by Queen Anne and her government. They remained in religion subject to ecclesiastical jurisdiction of the Bishop of Quebec. It is now certain that a settled plan was laid for expelling the Acadians, and a complicated and arbitrary system of discipline was adopted as a prelude to

this. There is good ground for the view that has been taken, that they were proceeded against under English statutes hostile to Popish Recusants. The crime of their expatriation took place in 1755 under George II. The Acadians were brought together and treacherously seized, disarmed, held as prisoners, and forced on ship-board; the women and children were forced to leave their homes behind them in flames, and were marched to the shore; the cattle were slaughtered, the crops burned, and the country devastated. In placing them in the ships, families were divided and separated; the priests were carried off as prisoners of war. The whole number of the unfortunate Acadians thus torn from their homes was 7,000, of whom 500 escaped to the woods; 500 were left upon the shores of North Carolina, 1,000 in Virginia, 2,000 in Maryland; and from Maryland 300 were sent to Philadelphia, 200 to New York, 300 to Connecticut, 200 to Boston, and

some found their way farther south, and even as far as the French colony at New Orleans. Two thousand in all were sent to Massachusetts, and New Hampshire refused to share the burden with her sister province. The sufferings of the poor and innocent Acadians were intense, for they were without clothing, food or means, many of them sick, and some were at the point of death. In some cases more than half that landed at a given place died in a short time. In Maryland and Pennsylvania they received the consolations of their religion. They were generally scattered and lost in the mass of the population, some wandered back to Canada, some escaped to the West Indies, many perished, and before many years there was scarcely a trace of the Acadians left. New England bigotry co-operated with English policy in carrying this cruel and criminal act into execution—a shame to England—a reproach to our common humanity.





Charles Carroll, of Carrollton.

PART IV.

THE CATHOLIC CHURCH DURING THE WAR OF INDEPENDENCE.

Unanimity of Catholics in Supporting the Cause of Liberty—Causes Depressing Catholic Interests—The Quebec Act—Anti-Catholic Prejudices—Legislation Against Catholics—Pope Day in Boston: its Celebration Stopped by Washington—Rev. John Carroll Returns to America—Catholics in the Service of the Country—Colonel Moylan, Commodore John Barry, Captain McGnire, Colonel Doyle, Father Harding, as Patriots—Catholic Indians in the Army—Father Gibault, the Patriot Priest—Catholics in the Western Country Serve the Cause of Liberty—Canadian Regiments—Catholic France—Lafayette, Rochambeau, Armand, Pulaski, Duponcean and DeGrasse—Spain and the Catholic Powers Assist America—Charles Carroll, of Carrollton—Gov. John Sim Lee, of Maryland, Daniel Carroll, Thomas Fitzsimmons, Father Carroll and Charles Carroll, of Carrollton, go to Canada with Benjamin Franklin and Samuel Chase—Religious Liberty in the Federal Constitution—Address of Catholics to Washington and his Answer—Father Lewis, Vicar-General—Father Carroll, Prefect-Apostolic—Troubles in St. Peter's, New York—Catholics in Kentucky—Petition for a Bishop—See of Baltimore Erected—Rev. John Carroll Appointed First Bishop—His Consecration—Arranges for Receiving Sulpicians from Paris—Returns to America—Installation—His Sermons.

As a religious body, and as Catholic citizens, we have just cause for pride at the part taken by Catholics at the Revolutionary period in aid and support of the struggle for our National Independence. In estimating this it is necessary to keep in view the smallness of the Catholic population in proportion to the entire population of the country, which was in the proportion of about 25,000 to 3,000,000; and out of thirteen colonies only two, Maryland and Pennsylvania, possessed any appreciable number of Catholic

(lxxvi)

citizens. At the same time we must avoid the danger of exaggeration or of an over-estimate of our achievements and co-operation in the great cause; for where a treatise, or an article, or a chapter dwells alone on the part taken by Catholics in the Revolutionary struggle, no mention being made of the vast proportions of the whole national contest, it would seem to appear that the War of Independence was a Catholic event or movement, and some have thus been led to think or assert that without the co-

operation of the Catholics of the country our independence could not have been achieved. We do not take this view. But what we do claim is that the Catholics of the Revolution were singularly and exceptionally united in their support of the national cause, more so than the members of any other denomination; the Methodists espoused the tory and English cause; the Episcopalians were signally divided and a large proportion of them opposed the cause of independence; the Quakers, availing themselves of their general opposition to all wars, were not with us; and the other sects were more or less divided; while the few Catholics who espoused the royal cause were persons of no position, and could almost be counted on one's fingers. Efforts of the English government in 1778 and 1779 to form a royal regiment of Catholics proved an utter failure. The same feeling in favor of independence prevailed among the French residents in the country acquired by England from France, and among the Catholic Indians.

There were several causes which depressed Catholic interests in America at the time of the Revolution. The Catholic body of Maryland had been outnumbered by the growth of the Protestant population, and reduced to a condition secondary in influence and with no power in the government; penal laws were enacted against their religion. The triumph of Protestant England over Catholic France in the immense countries extending from the Great Lakes to the Gulf of Mexico had extinguished the influx of Catholics in those countries, and had almost destroyed Catholic missions and ecclesiastical organization and progress of every kind. The suppression of the Society of Jesus in Maryland and Pennsylvania, and in the late French territories, was also an untoward event for Catholics and their cause. The zealous co-operation of the people of the colonies North and South in the long struggle between England and France had always assumed an anti-Catholic tone, and the martyrdom of Father Rale was one in many events of that character, some of which have already been mentioned in this work. The dispersion of the Catholic Acadians and the inhospitable treatment they received in the colonies strengthened the anti-Catholic sentiment. In the colonial legislation, generally, Catholics were proscribed and

placed at a disadvantage. They were not generally allowed to hold a commission as officers of the militia. A master-stroke of English policy, the passage in 1774 of the Quebec Act, by which the Catholics of Canada were guaranteed the free exercise of the Catholic faith and worship, met with such a reception from Americans as greatly to embarrass the Catholic question in the colonies and in the war. It was this wise policy on the part of England on the one side and the unwise action of the Americans in denouncing it on the other, that saved Canada for England and lost it for America.

It is a singular and important circumstance that at the outset of the American Revolution Catholics, the most inconsiderable religious body in point of numbers, and the most quiet and unobtrusive in their lives, and generally laboring under some political and civil disqualifications, should find their religion become, by no act of theirs, the leading public excitement of the day. Justice as well as policy led Great Britain to enact the famous Quebec Act, which had passed both Houses of Parliament and received the King's signature on June 22, 1774, and by its provisions the Catholics of Canada and of our more northern, northwestern and southwestern territories, then lately ceded by France to England, including Northern Ohio and Indiana, Michigan, Illinois, Wisconsin and the extensive country known as Louisiana, were accorded the free exercise of their faith and public service, and the same temporal means of maintenance as they had enjoyed under French régime. The Canadians and our own Catholic people living in the lately ceded French territories found great relief and rejoiced in this great act of public justice. It awakened a large share of Protestant and bigoted opposition in England; but the arguments and eloquence of Lord North and others in the House of Lords, and of Edmund Burke and others in the House of Commons, carried it through. It unfortunately awakened a deep feeling of resentment among all classes in this country; but it also became the subject of official action in Congress. The address of Congress to the people of Great Britain, on September 5, 1774, thus alludes to this Act of Religious Liberty: "We think the Legislature of Great Britain is not authorized by the

Constitution to establish a religion, fraught with sanguinary and in pious tenets, or to erect an arbitrary form of government in any quarter of the globe." The same document further expresses the fear that the Catholics of Canada might "be fit instruments in the hands of power to reduce the ancient free Protestant colonies to the same state of slavery with themselves." Among the resolutions adopted by Congress on October 14, 1774, enumerating the grievances of the American colonies, is specially mentioned the passage of the Quebec Act "for establishing the Roman Catholic religion in the province of Quebec."

It cannot be supposed that Congress, the representative body of the nation, did not reflect the general views of the people. Many instances of popular feeling and demonstration could be mentioned to show this, but we will merely allude in passing to the raising of a flag in New York bearing the inscription, "No Popery;" the attempted burning of the Pope in effigy at Boston, in fulfilment of what Bostonians regarded as a time-honored custom; the breaking up by violence of a Catholic school in Baltimore, and the forcible expulsion of a Catholic family from Delaware by zealous Protestants. The new Constitutions of several of the States manifested the same unjust sentiments in opposition to religious equality of all denominations before the law. In New York all persons applying for naturalization were required to take an oath to "abjure and renounce all allegiance and subjection to all and every foreign king, prince, potentate and State in all matters ecclesiastical and civil"—a requirement evidently aimed at Catholics, and which effectually excluded them from becoming citizens. In Massachusetts, although there was a formal equality of all religions, the Constitution substantially established the favorite religion of the Puritans, Congregationalism, and nullified the aforesaid equality by authorizing taxes for the support of Protestant teachers. The Constitution of New Hampshire, 1776, containing no inequality in respect to religious, yielded in 1792 to a Constitution which required that the Governor, counsellors, Secretary and representatives should be Protestants, and provided for the support of the Protestant religion and its teachers. In New Jersey the Protestant

sects were guaranteed the freedom of their religion, but Catholics were excluded from office by a Constitution enacted in the same year with the Declaration of Independence. The Constitution of North Carolina enacted in the same year, while declaring the general principles of equality of all religions before the law, excluded from public office all such as denied the truth of the Protestant religion. The Constitution of South Carolina established the Protestant religion as the religion of the State, and excluded Catholics from all offices. In Connecticut Congregationalism was by law the religion of the State, and in Rhode Island, though the constitutional clause refusing religious toleration was repealed, there, too, as in Connecticut, old statutes discriminated against Catholics. Thus in all the States, except Pennsylvania, Maryland, Delaware and Virginia, Catholics were discriminated against either by Constitution or by laws.

There was one great mind and soul that rose above all such petty and unjust prejudices against Catholics, though educated under the influence of customary Protestant prejudices and adhering to the Protestant religion; one who manfully discarded such sentiments, and, still more, used all power and influence against the public manifestations of religious bigotry in others: this was GEORGE WASHINGTON. It happened that Washington was in command at Boston on November 5, 1774, when the enlightened Bostonians celebrated "Pope Day" according to an old custom. The celebration of the anniversary of the discovery of the Gunpowder Plot against the life of King James I., known in England as Guy Fawkes' Day, had in Boston been changed to "Pope Day," on which occasion the effigy of the Pope was mockingly carried through the streets of New England cities, and even in more southern localities, and finally burned amid the plaudits of the "intelligent" people. Washington, having heard that it was intended to observe "Pope Day" by the Puritans in his army, was indignant at such bigotry and impudence; the commander-in-chief, on the very day itself, November 5, issued a peremptory order forbidding the silly insult to the religion of his fellow-citizens and fellow-soldiers. From that day the celebration of "Pope Day" was abandoned in Boston and everywhere in America. A Boston-

ian had on a previous occasion, with his sword, cut the ancient Cross of St. George from the British flag in the streets of Boston, a flag which the best armies and fleets of Europe had followed to victory for centuries.

The sympathies of the entire Catholic body, priests and people, were with the cause of American independence. One of the first and most prominent evidences of this was the prompt return of Rev. John Carroll from England to America, with faculty from the Vicar-Apostolic of London, as soon as he saw there was no hope of reconciliation between the colonies and the mother country and that war was inevitable. He arrived at Richmond on June 26, 1774, cast his lot with his countrymen in the approaching struggle, the result of which was then doubtful, and assumed the care of the parish of Rock Creek, Maryland, his venerable mother's place of residence. On all fitting occasions he cast his influence in favor of the young and struggling nation. It is from his written statement, as well as from the muster rolls of the army, that we learn that "the American army swarmed with Roman Catholic soldiers," and that "they concurred with perhaps greater unanimity than any other body of men in recommending and promoting that government from whose influence America anticipates all the blessings of justice, peace, plenty, good order, and civil and religious liberty." Catholics joined the American army and served in the militia in great numbers. Under the colonial laws generally no Catholic could hold a commission in the militia as an officer, a circumstance which accounts for the fewness of prominent Catholics experienced in military affairs at the outbreak of the war, but in Maryland and Pennsylvania the regiments swarmed with Catholic soldiers. In the Pennsylvania State Line, Colonel Stephen Moylan, brother of Bishop Moylan, of Cork, served as an officer under Washington at the siege of Boston, won the confidence and personal friendship of the commander-in-chief, and in 1777 was made a colonel of cavalry. Commodore Barry in the navy rendered most valuable and gallant services in several naval engagements; the British flag was several times lowered to his victorious ship, the "Lexington;" he was singularly and almost uniformly victorious, and has been regarded in

history as the founder of the American navy. The gallant services in the Pennsylvania State Line of Colonel Doyle and Captain Michael McGuire deserve mention. In the Maryland



Commodore John Barry.

Line, Washington's favorite soldiers, the names of old Catholic families occur often on the muster-rolls. All the Catholic clergy of Maryland and Pennsylvania, members of the late Society of Jesus, threw their influence in favor of the struggling colonies; the public and patriotic services of Rev. John Carroll we shall particularly notice in their order; Father Robert Harding at Philadelphia was a pronounced patriot, and his activity for the good cause received special notice in the chronicles of the day. The Penobscots, Catholic Indians of Maine, gave their adherence and services to the patriotic cause, and, led by their chief, the brave and faithful Orono, who held a Continental commission, rendered good service during the war. So, too, with the Catholic Indians in the late French territories of the Illinois. The Rev. Peter Gibault, Catholic pastor at Kaskaskia, rendered important service to the Continental cause. He went from village to village exhorting the French and Indian members of his flock to adhere to the cause of the struggling colonies. He celebrated the

first Fourth of July in the late French territory of the Illinois at Kaskaskia, and when the Kaskaskia company, under Captain Charlevoix, joined the forces sent to reduce Vincennes, he bestowed the blessing of the Church on the men and the cause. Another French company of Catholics under Captain Vigo also rendered gallant services to the patriot cause. In 1780, when Detroit was in the hands of the English, among the most gallant of the brave men sent to recover the place was the Catholic Captain La Balme, who fell heroically in the brave attack. On land and sea, wherever a Catholic was found, his bravery was conspicuous. In Canada the Catholics sympathized with the American cause, and two Canadian regiments were formed, composed of Catholics, and one of them was accompanied by a Catholic chaplain, Rev. Francis Louis C. de Lotbiniere, who held a chaplain's commission from the Continental Congress. But the unfriendly sentiments expressed by Congress in relation to the Quebec Act and against the religion of the Canadians reversed the tide and turned Canadian sentiment against us: Montgomery was defeated, and Canada was English instead of American. But the Catholic regiments from Canada were regularly incorporated into the Continental army, and fought through to the end of the war and the surrender of Cornwallis at Yorktown. The names of such gallant officers as Captains Guillot, Loiseau and Menard should be mentioned.

The plan of this work would not include any detailed account of the invaluable services rendered by Catholic France and all the Catholic Powers of Europe to the cause of American independence both by their armies and their fleets. This belongs to the general history of the United States. But many Catholic military and scientific men and officers at the outset of the struggle volunteered their services to Congress, and brought to our cause the skill and experience acquired in European scientific schools and on European battle-fields. To France we are chiefly indebted for most important aid and support in our struggle. While Hessians and other recruits and soldiers were drawn by England from Protestant countries, especially from Germany, all the Catholic nations manifested their sympathy for the American cause. France sent over not

only her armies and fleets, but also aided Congress with money and war supplies. Spain, too, sent over financial and warlike aid. The Catholic States of Italy and the Catholic princes of



Lafayette.

Germany, by their opposition, put an end to England's drawing recruits from Protestant Germany. Among the European Catholic heroes who fought for our cause, we should mention Lafayette, Rochambeau, Armand, Pulaski, Duponceau of the land forces, and Count De Grasse, of the French navy. Not only did these and others fight side by side with Continentals, but many of them rendered invaluable services in drilling and disciplining the new Continental recruits and in making soldiers of militia-men.

Educated with traditional prejudices against Catholics and their faith the American people saw cause for thinking better of them, both in the loyalty and services of American Catholics and in the invaluable aid rendered to us by Catholic countries, and again by being brought in contact with cultivated and able military and naval officers, and with pious, learned and accomplished priests, who came as chaplains in the French army and fleet. These chaplains gave Catholic services at the posts where they were on

duty for the French and such Americans as might attend. A change of sentiment came over the public mind. Contrast the attempted celebration of "Pope Day" at Boston, in 1775, with a procession in the same city at a later date,



Comte De Rochambeau.

wherein the selectmen of Boston followed the crucifix through its streets. A similar scene was witnessed at Newport, and at the celebration of Mass and chanting the *Te Deum* at Philadelphia after the surrender of Cornwallis. The services rendered to our cause by Catholic Spain have scarcely been sufficiently appreciated. While England was intriguing for the alliance of Russia and the privilege of enlisting in Russia soldiers to fight against us, Spain induced the European Powers to assume an armed neutrality, thus defeating England's schemes in Russia, the latter country joining the other neutral nations. Spain also offered to mediate between England and her colonies. Later, Spain declared war against England. In Louisiana the Spanish authorities extended sympathy and aid to our cause by protecting and aiding our ships; the Spanish commander there besieged Baton Rouge, then in possession of the English, and obtained its surrender. Pensacola was garrisoned by English soldiers and Hessians. The Spanish commander, Galvez, joining the French and

Spanish squadrons, assisted with land forces the siege of the place, compelled its surrender, and broke the power of England at the south. So, too, the co-operation of the French citizens of our northwestern and western territories was spontaneous, gallant and serviceable. While Protestant sentiment generally in Europe inclined against us, every Catholic impulse was in our favor.

Prominent among the Catholic laity was Charles Carroll, who had already gained reputation as a patriot at the outset of the controversy by triumphantly defending the rights and freedom of Americans, under the title of "First Citizen," against Daniel Dulany, then the ablest lawyer in Maryland, if not in the whole country, a friend of the royal cause, who wrote under the title of "Second Citizen." He was a man of large wealth and had given a church site in Baltimore, and was a liberal benefactor of the Church.



Pulaski.

Mr. Charles Carroll was also one of the signers of the Declaration of Independence, and the last survivor of that illustrious body of citizens who had put their names to the immortal Charter of Liberty. When he was about to sign his name to the Declaration, some one remarked: "There go several millions: but there are several of the same name." Mr. Carroll, who had by this time signed his name, in order that no doubt might exist as to which Charles Carroll it was, added to

his signature the name of his estate and residence, "of Carrollton," and few names in American annals are more distinguished than that of Charles Carroll of Carrollton. Governor John Sim Lee, governor of Maryland, was also a prominent Catholic patriot and promoter of the success



Comte De Grasse.

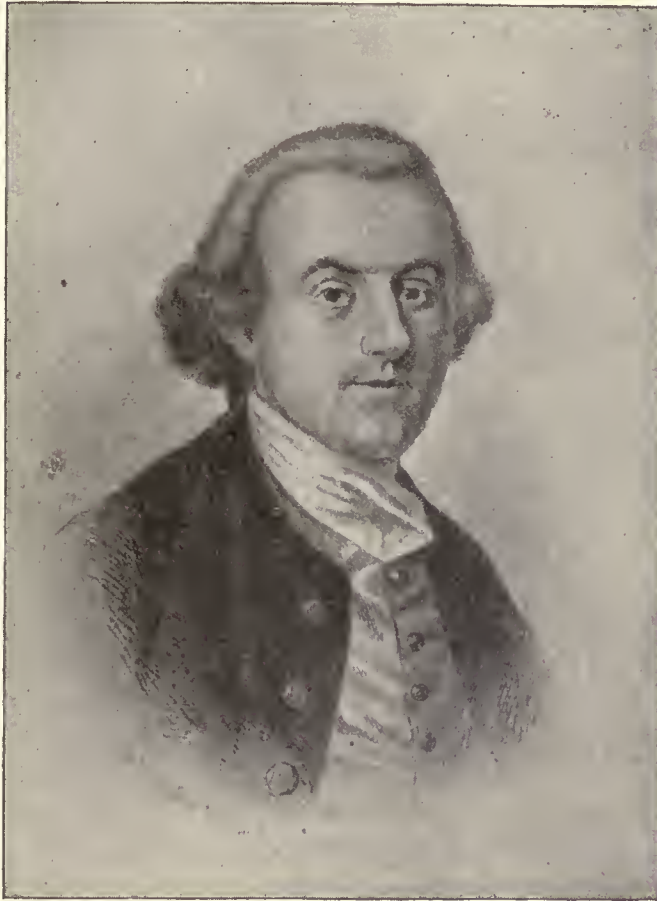
of the War of Independence. Also Daniel Carroll, a brother of Father Carroll, was a prominent patriot both in public and private life. Thomas Sim Lee, Daniel Carroll and Thomas Fitzsimons were members of the Continental Congress.

In 1776 Congress, no doubt feeling that serious mistakes had been made in respect to Canada, and especially in the hostility shown to the religion of the Canadians in the discussion of the Quebec Act, sent an embassy to Canada to secure their alliance or neutrality. This embassy was composed of four eminent citizens, two of whom were Catholics. The Commissioners were Benjamin Franklin, Charles Carroll of Carrollton, Samuel Chase and Rev. John Carroll. The journey to Canada was made in winter, and it was no small undertaking to meet the exposure, fatigue and inconveniences of such a journey before railroads were introduced. The Commissioners found the Canadians content with their condition under English rule. The Quebec Act gave them all they could demand for their religion, and on the other hand the sentiments of hostility to the Catholic faith which had been man-

ifested in Congress and among the American people, repelled the Canadians. Dr. Carroll endeavored to plead our cause with the Canadian clergy as well as he could, but he found his mission fruitless. He and Dr. Franklin returned to Philadelphia in May, travelling from Albany in a private carriage. He resumed his missionary labors at Rock Creek.

Having given some account of the various State Constitutions, most of which were adopted early in the Revolutionary struggle, in so far as they affected religious interests, a similar reference to the Constitution of the United States is equally a part of our task. In an age and country which seemed to demand religious test oaths, as was the case then in England, had been the case in most of the colonies prior to the Declaration of Independence, and so continued at this time in the State of New York, the new Federal Constitution simply required Senators and Representatives and other officers of the general government to take an oath to support the Constitution. But this was not deemed sufficient; an addition was made to this clause, Article VI., section 3, so as to prevent Congress from ever requiring a religious test oath, as follows: "But no religious test shall ever be required as a qualification to any office or public trust under the United States." Upon general principles of constitutional law as applicable to the United States, all governmental power rested with the States, and the Constitution was simply a delegation of some of those powers to the general government. It was moreover expressly provided that all powers not given by the Constitution to the general government were still reserved to the States. Congress therefore could not have legislated on the subject of religion, but the States could. But this was not deemed sufficient, and the convention adopted as the first amendment to the original Constitution as reported the following clause *prohibiting* Congress from doing so, a clause which prevents our ever having a national religion, while however it would require an express similar provision in the Constitutions of the States to prevent the States from establishing State religions in the States: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." These provisions elicited some opposition, both

in State legislatures and among the people: the Constitution was not unanimously adopted, and it was several years before its adoption by some States. It would have been more in keeping with the spirit of the age and country generally



Daniel Carroll.

if the above prohibitory clause had also been made to apply to the States as well as to the general government.

After the adoption of the Constitution and the election of Washington as first President, the Catholics of the United States, through Rev. John Carroll, who was then already elected first Catholic Bishop, though not consecrated, Charles Carroll of Carrollton, and Daniel Carroll of Maryland, Dominick Lynch of New York and Thomas Fitzsimmons of Philadelphia, representing the Catholic clergy and laity of the United States, in March, 1790, presented an address to President Washington, and received from him an answer, honorable alike to Washington and those he addressed. The address and answer are as follows:

THE ADDRESS.

"SIR: We have been long impatient to testify

our joy and unbounded confidence on your being called by a unanimous vote to the first station of a country, in which that unanimity could not have been obtained without the previous merit of unexampled services, of eminent wisdom and unblemished virtue. Our congratulations have not reached you sooner because our scattered situations prevented the communication and collecting of those sentiments which warmed every breast. But delay has furnished us with the opportunity not only of presaging the happiness to be expected under your administration, but of bearing testimony to that which we experience. It is your peculiar talent, in war and in peace, to afford security to those who commit their protection into your hands. In war you shield them from the ravages of armed hostility, in peace you establish public tranquillity by the justice and moderation not less than by the vigor of your government. By example as well as by vigilance you extend the influence of laws on the manners of our fellow-citizens. You encourage respect for religion, and inculcate, by words and actions, that principle on which the welfare of nations so much depends—that a superintending Providence governs the events of the world and watches over the conduct of men. Your exalted maxims and unwearied attention to the moral and physical improvement of your country have produced already the happiest effects. Under your administration America is animated with zeal for the attainment and encouragement of useful literature; she improves agriculture, extends her commerce, and acquires with foreign nations a dignity unknown to her before. From these happy events, in which none can feel a warmer interest than ourselves, we derive additional pleasure by recollecting that you, Sir, have been the principal instrument to effect so rapid a change in our political situation. This prospect of national prosperity is peculiarly pleasing to us on another account, because whilst our country preserves her freedom and independence, we shall have a well-founded title to claim from her justice the equal rights of citizenship as the price of our blood spilt under your eyes, and of our common exertions for her defence under your auspicious conduct—rights rendered more dear to us by the remembrance of former hardships. When we pray for the preservation of them where they

have been granted, and expect the full extension of them from the justice of those States which restrict them—when we solicit the protection of Heaven over our common country, we neither omit, nor can omit, recommending your preservation to the singular care of Divine Providence, because we conceive that no human means are so available to promote the welfare of the United States as the prolongation of your health and life, in which are included the energy of your example, the wisdom of your counsels and the persuasive eloquence of your virtues.

“In behalf of the Roman Catholic clergy,
“J. CARROLL.

“In behalf of the Roman Catholic laity,
“CHARLES CARROLL, of Carrollton,
“DANIEL CARROLL,
“THOMAS FITZSIMMONS,
“DOMINICK LYNCH.”

THE ANSWER.

“GENTLEMEN: While I now receive with much satisfaction your congratulations on my being called by a unanimous vote to the first station of my country, I cannot but duly notice your politeness in offering an apology for the unavoidable delay. As that delay has given you an opportunity of realizing, instead of anticipating, the benefits of the general government, you will do me the justice to believe that your testimony of the increase of the public prosperity enhances the pleasure which I would otherwise have experienced from your affectionate address. I feel that my conduct in war and peace has met with more general approbation than could reasonably be expected; and I find myself disposed to consider that fortunate circumstance, in a great degree, resulting from the able support and extraordinary candor of my fellow-citizens of all denominations. The prospect of national prosperity now before us is truly animating, and ought to excite the exertions of all good men to establish and secure the happiness of their country in the permanent duration of its freedom and independence. America, under the smiles of a Divine Providence, the protection of a good government, and the cultivation of manners, morals and piety, cannot fail of attaining an uncommon degree of eminence in literature, commerce, agriculture, improvements at home and

respectability abroad. As mankind become more liberal, they will be more apt to allow that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality; and I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed. I thank you, gentlemen, for your kind concern for me. While my life and health shall continue, in whatever situation I may be, it shall be my constant endeavor to justify the favorable sentiments which you are pleased to express of my conduct; and may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity.

“G. WASHINGTON.”

On the suppression of the Society of Jesus, there were nineteen Fathers who continued to conduct the Maryland and Pennsylvania Missions as secular priests. Bishop Challoner, of London, had appointed Father John Lewis, one of their number, his Vicar-General, and he continued to discharge the duties of this office to the death of the Bishop, in 1781, and every father remained at his post. From the outbreak of hostilities little or no intercourse could be held with the London ecclesiastical authorities. Right Rev. James Talbot succeeded Bishop Challoner in 1781, as Vicar-Apostolic of London, but he held no intercourse with the American Church and exercised no jurisdiction over it or the clergy; even refusing faculties to Fathers John Boone and Henry Pile, of the Maryland clergy, whom the war had prevented from returning to America. Even Rome knew but little of the American Church, when Fathers Boone and Pile awakened some interest in it by requesting from the Propaganda the faculties which Bishop Talbot had refused. The American clergy were content to continue their good work under the direction of one of their own number acting as their superior,

rior, and so matters continued until peace was declared in 1783, and the United States were recognized among the nations of the earth. When the clergy assembled at White Marsh on June 27, and the Rev. Mr. Lewis joined in the meeting, which was attended by Fathers John Lewis, John Carroll, John Ashton, Charles Sewell, Bernard Diderick, Sylvester Boarman and Leonard Neale; Fathers Louis Roels, Ignatius Matthews and John Bolton being represented by Father Neale. The principal result of this and other meetings of the clergy, besides districting the missions and regulating some matters of ecclesiastical discipline, was a petition to Rome for the appointment of Father Lewis as Superior, with power to administer confirmation, impart faculties to priests, and bless chalices. In the meantime a plan had been originated by the French minister at Philadelphia for the appointment as Bishop of some French ecclesiastic who should reside in France and govern the American Church from abroad. The Papal Nuncio at Paris and Dr. Franklin, then representing the United States in France, were approached on the subject. The matter got before Congress in secret session, but that body declined to act or speak, as it was a matter reserved to the States. While Father Carroll and all the clergy favored the appointment of Father Lewis as local Superior, they all opposed the plan for the appointment of a Bishop from France to govern the Church in America, when they discovered it. The result of this long continued affair was that Rome herself took the matter in hand, and by decree of June 9, 1784, appointed the Very Rev. John Carroll, who had been recommended for the position by Dr. Franklin, Prefect-Apostolic, with power to administer confirmation, and thus all official dependence of the American Church on the Vicar-Apostolic of London ceased.

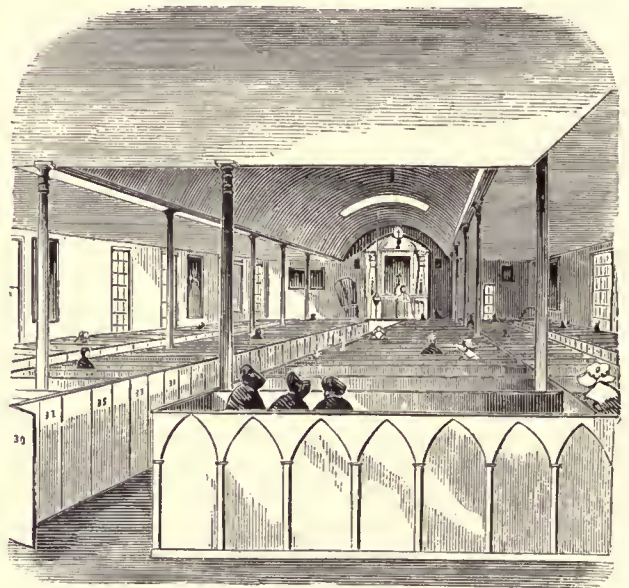
In the meantime Father Carroll felt called upon to defend in a public document the cause of the Catholics and their faith, and did so with great ability. Rev. Charles Henry Wharton, a former member of the Society of Jesus, had returned to the United States from England, where he had served as chaplain to the Catholic congregation at Worcester. After spending some months with Dr. Carroll as his guest, upon whom he made a favorable impression, notwithstanding

his arrival in America had been preceded by rumors which threw doubts upon his faith, Mr. Wharton went to Philadelphia and published "A Letter to the Roman Catholics of the City of Worcester, from their late Chaplain of that Society, stating the motives which induced him to relinquish their Communion and become a member of the Protestant Church," in which he attacked the doctrines of Transubstantiation and Infallibility, the discipline of Celibacy for the Clergy, and other Catholic teachings or observances. This pamphlet had a wide circulation in America and England, and attracted much attention. Dr. Carroll made a masterly answer in a pamphlet entitled "An Address to the Roman Catholics of the United States of America. By a Catholic Clergyman." Wharton's "Reply to the Address to the Roman Catholics of the United States of America" fell flat upon the public attention: Dr. Carroll was universally adjudged as having the best of the controversy. Several other pamphlets were issued in answer to Wharton, and a great impetus was given to Catholic interests; as a fruit of it followed the publication of several Catholic books. The Catholic clergy also assembled and adopted an organization and form of ecclesiastical government, for the preservation of the ecclesiastical property, for the making of disciplinary rules, hearing complaints, holding triennial chapters, and maintaining the general interests of the Church and of the clergy. Among the proceedings of this corporate body of the clergy was a resolution expressing their desire only for a Superior and against the appointment of a Bishop; and another resolution to labor for the restoration of the Society of Jesus. Rome had intended appointing Father Carroll Vicar-Apostolic, but with very restricted powers; on the receipt of information at Rome of the determined opposition of the American clergy to the appointment of a Bishop, the design of appointing a Vicar-Apostolic was for the present abandoned. Father Carroll forwarded to Cardinal Antonelli an elaborate and important report on the state of the Catholic Church in America, took measures for proclaiming the Jubilee, in January, 1785, and energetically assumed the arduous duties and labors of his delicate position as Prefect-Apostolic. One of his most earnest efforts was to secure

priests to meet the numerous demands made upon him from every part of the country for pastors. He availed himself of the services of Rev. Charles Whelan, a Capuchin, who had come to New York on the invitation of the Catholics of that city; of Rev. Father Paul, a Carmelite, a former chaplain in the French army; of Rev. Mr. Causse, and of Father de la Valinière, who, having been driven from Canada on account of his espousal of the American cause, had been giving his spiritual care to the Canadians and Acadians resident in the United States. From Dr. Carroll's report to Cardinal Antonelli, in 1784, we learn that there were in Maryland about 15,800 Catholics of all classes, scattered through the State, and attended by nineteen priests; in Pennsylvania 7,000 Catholics, attended by five priests; in New York about 1,500 Catholics, without a priest, and about 200 in Virginia and many in the late French territory of the Northwest and Mississippi Valley needing priests. Father Lewis' advanced age was the only reason alleged for the recommendation of the clergy in favor of his appointment being disregarded. It is equally certain that Dr. Carroll did not anticipate nor desire the appointment of himself. The spiritual care of so vast a country with a sparse and scattered Catholic population, and with demands for priests from every quarter, was indeed an onerous and difficult task. The calm judgment, energy of character and unwavering zeal of Dr. Carroll eminently fitted him for it.

The Catholics of New York, numbering about 1,500, had been visited by Father Farmer before the Revolution, and again as soon as the city was evacuated by the British army. It is said that they had had a church, but that it was burned during the great fire which occurred on Washington's retreat from the city. Father Charles Whelan came to New York in October, 1784, and Father Farmer turned the congregation over to him: though he commenced exercising the holy ministry without faculties, Dr. Carroll afterwards gave him faculties, not regarding his case as coming within the restriction imposed on him, that only priests recommended by the Propaganda should receive faculty, because Father Whelan was already in the country. The French and Spanish embassies followed the seat of government to New York, and a French

chaplain gave divine service to members of the legation and such others as attended. In 1785 the city authorities refused the use of the Exchange in Broad street to the Catholics, but this only stimulated them to obtain from Trinity Church the lease of lots in Barclay street, on which stood a carpenter's shop; this shop was used as a temporary church, with Father Whelan as pastor. In 1786 the Spanish embassy received Father John O'Connell, a Dominican, as its chaplain, and mass was said by him at the embassy. Father Pellentz made a generous effort to procure German priests from Germany at his own expense, and Father Farmer induced Rev. Lawrence Graessel to resign a lucrative living in Germany and give his services to the American mission. Father Graessel and Rev. Francis Beeston, an English priest, were appointed by Dr. Carroll as assistants to Father



St. Joseph's Church (Philadelphia), in olden times.

Molyneux at St. Joseph's and St. Mary's Churches in Philadelphia. In 1785 Catholics began to emigrate from Maryland to Kentucky: in 1785 twenty-five families went out and settled on Pottinger's Creek, where they at first received only occasional visits from priests, and in 1787 had a church of their own with the Dominican Father de Rohan as their pastor.

In the summer of 1785 Dr. Carroll began the visitation of his vast Prefecture, visiting parts of lower Maryland, Philadelphia, New Jersey and New York, and at New York adjusted with the

trustees as well as could be the affairs of St. Peter's; he extended his visitation to Virginia, where there was an old but small congregation at Aquia Creek, and some Catholics at Richmond. Dissensions in the New York congregation again received his prompt attention. His visitations and the administration of confirmation engaged his time through the spring of 1786. At this time he received commendatory letters from Rome, and he was permitted to grant faculties without the old restrictions to priests approved by the Propaganda. The death of Father Farmer, whose real name was Steynmayer, about this time, was a severe loss to the American Church. The Catholics of New York commenced the erection of their new church in Barclay street; Father Whelan, an excellent priest, disgusted with the opposition he encountered from a part of the congregation and from Rev. Mr. Nugent, retired from the field, leaving Mr. Nugent in possession, and to the latter Dr. Carroll gave faculties rather than leave New York without a pastor. On November 4 the first Mass was said in new St. Peter's, which was no doubt attended by many of the United States officials, for on the same day the Spanish Minister gave a state dinner at which he had for his guests President Washington and his Cabinet, the members and officers of Congress, the Governor of New York and the foreign Ministers. Dr. Carroll took up his residence in Baltimore, and under his vigorous and zealous labor the progress of religion in the United States was marked. Hagerstown and Eastern Shore in Maryland, Conewago, Goshenhoppen, Lancaster, Westmoreland in Pennsylvania, had missions and churches, and, in 1786, the Chapter of the Clergy, which was attended by Dr. Carroll, resolved on the founding of an academy at Georgetown, and took measures to that end. This was the origin of Georgetown College or University. The small Catholic body at Boston began to be heard from: Rev. Mr. Poterie, a French priest, became their pastor, but as he assumed to act and address a pastoral letter to his people as Apostolic Vice-Prefect, Dr. Carroll withdrew his faculties and he retired to Canada. In Maryland Rev. Patrick Smith, from Ireland, made trouble for the Prefect Apostolic, a public controversy ensued and he was compelled to resign and re-

turned to Ireland. Trouble, too, arose in Philadelphia from the discontent of the Germans of St. Mary's Church at the pastor appointed for the church and from their attempt to form a separate German Catholic congregation. At New York he had to withdraw the faculties from Rev. Mr. Nugent and appoint Rev. William O'Brien, a Dominican, pastor of St. Peter's; the partisans of Nugent resorted to violence. Dr. Carroll had to go to New York; a tumult was raised in the church by Nugent's adherents while the Prefect-Apostolic was endeavoring to address the congregation; his person was in danger and he retired to the Spanish embassy. In the midst of increasing cares and embarrassments from almost every direction, the calm and discreet judgment and prompt action of Dr. Carroll guided the interests of the Church through every difficulty. His efforts and appeals for more priests from Europe were constant. In 1790 he had the consolation of receiving into his vast vineyard two worthy Irish Dominicans, Father Francis A. Fleming and Father Christopher V. Keating, both of whom came from Lisbon, Portugal, and both bearing the highest testimonials; also the Rev. Michael Burke. Fathers Fleming and Keating were sent to Philadelphia, and Rev. Mr. Burke was sent to St. Peter's, New York, to replace Rev. Mr. O'Brien, then absent on leave in Spanish America. Dr. Carroll had since his appointment as Prefect received or recognized thirty priests, most of whom were either seculars or members of religious orders other than the Society of Jesus. Such and so frequent were the troubles made in the American Church by clerical adventurers, some of whom, after their return to Europe, had made charges against the Prefect Apostolic at Rome, that Dr. Carroll was cautioned by Cardinal Antonelli not to accept the services of any priest from Ireland unless recommended by Archbishop Troy. In the meantime Catholicity was advancing in Maryland and especially in Philadelphia, as well as in other parts of the country. Now and then controversy was forced on Dr. Carroll, who, as the foremost priest and Catholic in America, was compelled to be the defender and champion of the Catholic cause and body. A writer, over the signature of "Liberal," in June, 1789, violently attacked the Catholic body: Dr.

Carroll replied in his accustomed cogent, dignified and unanswerable style; the controversy was published in the *Gazette of the United States*. Such was the progress of the Catholic Church in America, that we must now look for another ecclesiastical development.

The Chapter of the Associated Clergy was made aware of the many difficulties Dr. Carroll had encountered from rebellious or unworthy priests, or from congregational dissensions, or both, as was the case in New York. The clergy saw clearly that Dr. Carroll's powers as Prefect were inadequate to administer the proper remedies, and the necessity for an American Bishop, clothed with the plenitude of the Episcopal office, was too apparent. Accordingly, a petition of the American clergy to the Holy See requesting the appointment of a Bishop was forwarded to Rome through the Spanish Minister at New York, and the Spanish Prime-Minister at Madrid. The Spanish Minister strongly urged Dr. Carroll for the appointment, and though no nomination was made from America, all eyes were turned upon him. In response to the petition Rome authorized the clergy of America to select the place where the new See should be located, and to nominate a

candidate. The clergy accordingly assembled at White Marsh to the number of twenty-six; Mass was celebrated and the guidance of the Holy Ghost was asked; twenty-four votes out of twenty-six were cast for Dr. Carroll; Baltimore was selected as the seat of the new See, and the proper documents embodying the action of the clergy duly signed and forwarded to the Propaganda. The nomination of Dr. Carroll was received at Rome with great satisfaction; in America he alone shrank from the result so appalling to him, but he considered that honor and duty compelled his acquiescence. The Papal Bull, dated November 6, 1789, created the Episcopal See of Baltimore, and Dr. Carroll was appointed first Bishop. Every act and word of the Bishop-elect, both public and private, showed how sincerely and ardently he would wish to shrink from the long and arduous ordeal of Episcopal labor and trial now presented to his acceptance; but it was not fear; it was his clear perception of the duties and responsibilities of the exalted office; it was his own humility and virtue which were strikingly illustrated in this instance by his desire to dispense with wearing the mitre.



Mother Elizabeth Ann Seton,
Founder of the Sisters of Charity in the United States.



Cathedral, Baltimore, Md.

CHAPTER I.

DIOCESE OF BALTIMORE—FROM ITS ERECTION IN 1789-90 TO ITS SUBDIVISION IN 1808-10.

Consecration of Bishop Carroll in England—Letter to Pope Pius VI.—Engages the Sulpitians—His Return to America—Installation—His Sermon and First Pastorals—An Extraordinary Signature—Diocese of Baltimore Dedicated to Blessed Virgin Mary—Sulpitians in Baltimore—St. Mary's—Carmelites in Maryland—Church at Boston in Trouble—Rev. John Thayer—First Synod—Rev. Lawrence Graessel Nominated for Co-adjutor—Indian Missions—The French Revolution Exiles the Clergy, who Come to America—Catholic Priests and the Yellow Fever—Visitation Order—Trouble in Philadelphia and Baltimore Churches—Augustinians—Dominicans—The Church in Albany, Boston, and New England—Prince Gallitzin and his Missions—Missions in Pennsylvania and Delaware—Father Badin and other Missionaries in Kentucky—The Church in the South and in the Northwest—Father Richard in Detroit—A Member of Congress—The Church in Virginia and in Pennsylvania—Bishop Carroll's Funeral Oration on Washington—Consecration of Bishop Neale as Co-adjutor—General Progress of the Church in the United States—Restoration of the Society of Jesus in Maryland—Labors of Fathers Badin and Nerinckx in Kentucky—Dominicans in Ohio—Cathedral Commenced—Colleges of Georgetown, St. Mary's, and Mount St. Mary's—Subdivision of the Diocese—Four New Sees Created.



R. CARROLL, the Bishop-elect, decided to request consecration from the Right-Rev. Charles Walmesley, Bishop of Rama and Senior Vicar-Apostolic of England. His old friend, Thomas

Weld, Esq., of Lulworth Castle, invited Dr. Carroll to become his guest during his visit to England, and suggested the beautiful chapel

of Lulworth Castle as the place of consecration. Proceeding to England in the summer of 1790, Right-Rev. John Carroll was consecrated first Bishop of Baltimore, at the chapel of Lulworth, by the Right-Rev. Dr. Walmesley, on August 15, the Feast of the Assumption of the Blessed Virgin, who was then selected as the patroness of the Diocese of Baltimore. Rev. Charles Plowden attended Bishop Carroll, and Rev. James Porter attended Bishop Walmesley. Bishop Carroll received the most touching and distinguished honors and attentions

from the Catholic nobility and people of England. Invitations to accept the elegant and sumptuous hospitality of his English friends and admirers were courteously declined. While in London he corresponded with the Sulpitians, at Paris, in relation to the founding of a Seminary of their admirable congregation in Baltimore for the education of young American candidates for the priesthood, and by appointment received the Rev. Francis Charles Nagot at London, and with him arranged all preliminaries for the advent of the Sulpitians to America, and the founding of a Theological Seminary at Baltimore. From London he addressed to Pope Pius VI. a letter, which, while teeming with sentiments of loyalty to the Holy See, is so characterized by beautiful simplicity that we transcribe it to our pages :

"Most Holy Father :

"When two months ago I informed the Most Eminent Cardinal Antonelli of my arrival in Europe to receive Episcopal consecration, I asked him kindly to place me at your Holiness' feet, and in my name to profess especially that, although I undertook this burden of the Episcopacy with great fear, yet it afforded me no little consolation that I was not deemed by you, Most Holy Father, utterly unworthy of so great an office ; in the next place, that he would lay before you my faith that I would never, at any time, fail in obedience and docility to the Holy See, without which, as I had learned from ecclesiastical history and the doctrine of the Fathers, faith and morals waver. Let me add, moreover, that I shall spare no endeavor that all committed to my care, whether people or pastors, may be actuated by the same feelings that animate me towards the Holy See.

"To obtain this grace more surely, prostrate humbly at the feet of Your Holiness, I ask you to vouchsafe to confer on us the Apostolic benediction.

"Most Holy Father,

"Your most obedient servant and son,

✠ JOHN, *Bishop of Baltimore.*

"LONDON, *September 27, 1790.*"

Bishop Carroll received a letter from Cardinal Antonelli expressing the gratification of the Holy Father and himself at receiving the news of his nomination by the clergy, and at London he received a letter from the Cardinal expressing his admiration of the Bishop's humility in not wishing to wear the mitre, and announcing the gratuity for three years from the Propaganda to Georgetown College. He now took leave of his English friends, and of the luxurious castle and chapel of Lulworth, and returned to his episcopal city, where a small brick church, twenty-five by thirty feet in size—old St. Peter's, whose pastor he was during his residence in Baltimore as Prefect-Apostolic—was his only church and his Cathedral. Embarking at Gravesend on October

8, 1790, after an unfavorable voyage, he arrived in Baltimore on December 7th. A concourse of Catholic citizens met him on his arrival at the wharf, and escorted him to his humble residence. On the following Sunday he was installed at St. Peter's. How simple was this important event compared with the installation of a Bishop in our day ! He was received and escorted from the door of the church to the sanctuary by five priests and the church trustees. He stood at the foot of the altar while a simple choir sang the *TE DEUM*. Conducted to his throne, he received the homage of the clergy present and of some of the laity, celebrated Pontifical Mass, and bestowed a solemn benediction. He also delivered an address, which is so full of admirable sentiments, of humility, of simple grandeur, apostolic zeal, and characteristic dignity, that we feel that we should give a portion of it to our readers :

"This day, my dear brethren, impresses deeply on my mind a lively sense of the new relation in which I stand now before you. You have often heard my voice within these walls ; and often have I used my feeble endeavors to rouse you from the sleep of sin, and to awake in you the sentiments of virtue and practical piety. But when I thus addressed you, I considered it indeed as my obligation to admonish and instruct you ; but I did not view it as an indissoluble obligation. My superintendence over your spiritual concerns was of such a nature that I could relinquish it or be removed from it at pleasure. But now the hand of Providence (Ah ! may I hope it is not an angry, but a Providence merciful to you and me !)—the hand of Providence has formed an indissoluble tie—has bound me by an obligation which I can never renounce—an obligation of ever attending to your eternal interests ; of watching perpetually over your conduct ; of stemming, to the utmost of my power, the torrent of vice and irreligion ; of conducting you in the ways of virtue, and leading you to the haven of eternal bliss. The shade of retirement and solitude must no longer be my hope and prospect of consolation. Often have I flattered myself that my declining years would be indulged in such a state of rest from labor and solicitude for others as would leave me the best opportunity of attending to the great concern of my own salvation, and of confining myself to

remember my last years in the bitterness of compunction. But it has pleased God to order otherwise; and though my duty commands submission, it cannot allay my fears—those fears which I feel for you and for myself. For, my God! how much reason have I not to fear for myself when I view the extent of my duties on the one hand, and on the other my weakness and natural inability to fulfil them. In this my new station, if my life be not one continued instruction and example of virtue to the people committed to my charge, it will become, in the sight of God, a life not only useless, but even pernicious.

“It is no longer enough for me to be inoffensive in my conduct and regular in my manners; God now imposes a severer duty upon me. I shall incur the guilt of violating my pastoral office, if all my endeavors be no longer directed to bring your lives and all your actions to a conformity with the laws of God; to exhort, to conjure, to reprove, to enter into all your sentiments, to feel all your infirmities; to be all things to all, that I may gain all to Christ; to be superior to human respects; to have nothing in view but God and your salvation, to sacrifice to these health, peace, reputation, and even life itself; to hate sin, and yet love the sinner, to repress the turbulent, to encourage the timid, to watch over the conduct of even the ministers of religion, to be patient and meek, to embrace all kinds of persons—these are now my duties—extensive, pressing, and indispensable duties; these are the duties of all my brethren in the episcopacy and surely important enough to fill us with terror. But there are others still more burdensome to be borne by me in this particular portion of Christ’s Church which is committed to my charge and where everything is to be raised as it were from its foundation—to establish ecclesiastical discipline, to devise means for the religious education of Catholic youth, that precious portion of pastoral solicitude, to provide an establishment for training up ministers for the sanctuary and the service of religion, that we may no longer depend on foreign and uncertain co-adjutors, and not to leave unassisted any of the faithful who are scattered through this immense continent, to preserve their faith untainted amidst the contagion of error surrounding them on all sides, to preserve in their hearts a warm charity and for-

bearance towards every other denomination of Christians, and at the same time to preserve them from that fatal indifference which views all religions as equally acceptable to God and salutary to men. Ah! when I consider these additional duties, my heart sinks almost under the impression of terror which comes upon it. In God alone can I find my consolation. He knows by what steps I have been conducted to this important station, and how much I have always dreaded it. He will not abandon me, unless I first draw down His malediction by my unfaithfulness to my charge. Pray, dear brethren, pray incessantly that I may not incur such a punishment. Alas! the punishment would fall on you, and deprive you of some of the means of salvation. The fears which trouble me on my own account would receive some abatement, if I could be assured of your steady adherence to the duties of your holy religion. But how can I be assured of this when I recollect what experience has taught me, and that worldly contagion, example, influence, and respect, together with impetuous passions, seek perpetually to plunge you into habits of vice, and afterwards into everlasting misery, and when I know that not one soul will perish from amongst you, of which God will not demand of me as its shepherd a most severe account. Unhappily at this time a spirit of infidelity is prevalent, and dares to attempt the subversion of even the fences which guard virtue and purity of body and mind. Licentiousness of discourse and the arts of seduction are practised without shame, and it would seem without remorse. Ah! will it be in my power to oppose these fatal engines of vice and immorality?

“Dear brethren, allow me to appeal to your consciences; question them with candor and truth. Can I say more to bring you back to the simplicity of faith, to the humble docility of a disciple of Jesus, to the fervent practice of Christian duties than I have said to you heretofore? But what reformation followed then my earnest exhortations? Was prayer more used? Were parents more assiduous in the instruction of their children? Were their examples more edifying? Was swearing and blaspheming diminished? Was drunkenness suppressed? Was idleness extirpated? Was injustice abolished? May I hope that on this occasion God will shower down

more abundant graces, that your hearts will be turned from the love of the world to the love of Him? If I could be so happy as to see prevailing among you such exercises of piety as evidenced your attachment to religion, and your zeal for your salvation, I should myself be relieved from much of my solicitude, prayer, attendance on holy Mass, frequentation of the holy sacraments, humble docility to the advice and admonition of your pastor. 'Obey,' says St. Paul, 'those who are put over you, as having to render to God an account for your souls.'"

Bishop Carroll's pastorals and sermons, sev-



Most Rev. John Carroll, D. D., First Archbishop of Baltimore.

eral of which latter have been preserved and published by his relative and biographer, Mr. John Carroll Brent, were models of good taste, good English and sound doctrine. Shortly after the adjournment of the Synod he issued a beautiful circular on Christian Marriage, from which we make the following extract: "When Christ honored the institution of marriage by raising it to the dignity and sanctity of a sacrament, he intended to create in all who were to enter into that state a great respect for it, and to lay on them an obligation of preparing themselves for it by purifying their consciences and disposing

them worthily to receive abundant communications of divine grace. He subjected thereby to the authority and jurisdiction of his Church the manner and rites of its celebration, lest any should violate and profane so holy an institution by engaging in marriage without due consideration of its sanctity and obligations. It is judged necessary to say this, because lately some of the congregation have been so regardless of their duty in this respect as to recur to the ministry of those whom the Catholic Church never honored with the commission of administering marriage. The persons here spoken of and those who have followed their example hereby rendered themselves guilty of a sacrilegious profanation of a most holy institution at the very moment of their marriage. It must be left to themselves to consider whether they can expect much happiness in a state into which they entered by committing an offence so grievous and dangerous to their faith." The circular then proceeds to require of all who may accept the services of Protestant ministers in getting married, "a public acknowledgment of their disobedience before the assembled congregation, and beg pardon for the scandal they have given."

Bishop Carroll's first pastoral was issued on May 28, 1792, in which he treats of many most important subjects. Catholic and religious education for the young was strongly urged and insisted upon, and in this connection he informs his people what provision has just been made for such training at the new institutions—Georgetown College and St. Mary's Seminary at Baltimore—and appealed for a generous maintenance of these seats of learning and study. He urged the building of new churches, the enlargement of old ones and the liberal support of the clergy; the necessity for resident pastors at many places, and the regular attendance of the people at Mass, and a charitable remembrance at the altar of the souls of the faithful departed. An admirable prayer before sermons to be recited by the priest in the pulpit, for the religious and civil authorities, was prepared by the Bishop, and its recital in the churches of the archdiocese of Baltimore has continued to our day.

His first Pastoral was the occasion of another controversy for Bishop Carroll. A minister of another denomination took exception to the

Bishop's signature to the Pastoral, "†John, Bishop of Baltimore," and published in the public journals of Baltimore an article entitled "An Extraordinary Signature." Dr. Carroll, in his answer, says: "The Roman Catholic Bishop of Baltimore, in a late letter to his flock, which acknowledges his pastoral jurisdiction, adopts the language sanctioned by immemorial usage of his Church, and takes his appellation from the town where his Episcopal See is erected. This is agreeable to the discipline established amongst Catholics, and to the practice of his brethren in the Episcopacy, and he hopes that it is not repugnant to any law of his country. He has not invaded the rights of any religious society; nor interfered to control their *form of words*; nor disturbed their ministers for speaking or writing in any style they chose to the people who look up to them for instruction. Leaving them in the unimpeached exercise of that liberty which our free Constitution grants them, he has claimed the same benefits to himself; and, of consequence, has been careful to preserve the language of his predecessors in the Episcopal clergy from its institution, near eighteen hundred years ago, down to the present time; for he knows that the integrity of Christian doctrine, generally, is preserved best by a faithful adherence to the same modes of speech, and he is not disposed to sacrifice to a spirit of innovation, or to a levelling anti-hierarchical system of religion, those expressions by which all ages of Christianity have designated his office."

"'Baltimore,' he (Liberal) says, 'is a large place, containing many inhabitants, who *disown* the Bishop's *jurisdiction*, and *some who do a good deal more*,' by which he means, it may be supposed, they reject episcopacy altogether. Let them, if they please, disown the one, and reject the other; they use their constitutional right; and if the Bishop knows his own heart, he will leave them in the full enjoyment of it; but he will ask, whether in the earliest days of Christianity, Rome, Antioch, Alexandria, Corinth, Ephesus, etc., were not likewise *large places*? And whether a great majority of their inhabitants were not heathens who *disowned* or *rejected* bishops and their jurisdiction? Nevertheless, perplexing as it must have been to the *liberals*

of those days to discover the meaning and persons intended by the following words: we read of *Clement, Bishop of Rome; Ignatius, Bishop of Antioch; Alexander, Bishop of Alexandria, etc.* Where lies the greater difficulty which cost *Liberal* so much time, before he could ascertain the person meant by *John, Bishop of Baltimore*? Others, into whose hands *the curious performance* (so *Liberal* styles it) may have fallen, received a fair and honest caution to be upon their guard, by the addition of these words to the obnoxious title: *With the approbation of the Holy See, Bishop of Baltimore.* When Protestant, Methodist, or if they pardon the expression, Presbyterian bishops profess to have their bishopricks under the same approbation of the See Apostolic, it may be necessary to use some further discrimination." The Bishop then likens his title, *Bishop of Baltimore*, upon general political and civil principles, to those of the *Bank of Maryland*, the *Baltimore Insurance Company*, and informs *Liberal* of his intention to continue the use of that *extraordinary* signature. It was in such matters as this and many others that the first Bishop had to settle precedents for the American Church and fight the first battles for his brethren and successors in the episcopal office.

Bishop Carroll dedicated his vast diocese, co-extensive with the nation, to the Blessed Virgin Mary, *Auspice Mariæ*, and with her assistance he made it pre-eminently successful under the most discouraging circumstances.

The first important work undertaken was the establishment of St. Mary's College, at Baltimore, under the Sulpitians, for the education of clergymen for the American Church, and subsequently also for the academic education of young men. After having arranged the details with Bishop Carroll, at London, Rev. Mr. Nagot, Superior of St. Sulpice, at Paris, formed his American colony of Sulpitians, consisting of Rev. Francis C. Nagot, Superior; Rev. Messrs. Levadoux an Tessier and Garnier, who were accompanied by five seminarians, Messrs. Montdesir, Tullon, and Floyd, Englishmen, and Mr. Caldwell, an American, and Mr. Pesinault, a Canadian. They sailed from St. Malo, on April 8, 1791; Chateaubriand was their fellow-passenger; they reached Baltimore on July 10, 1791, and Rev. Charles Sewall, in the absence of Bishop Carroll, received

them and conducted them to the residence provided for them. Bishop Carroll announced this as "a great and auspicious event for our diocese," and having placed them near his own church and residence, he made them a part of the clergy of the pro-Cathedral. Mr. Nagot subsequently purchased a piece of property of four acres, known as "The One Mile Tavern;" this was converted into St. Mary's Theological Seminary, and the first Mass was celebrated there on July 20. The three Sulpitian Fathers who founded St. Mary's were among the most distinguished members of the Congregation in Europe, the approaching Revolutionary disturbances in France causing them to look for a home for the Sulpitians in another land. On May 29, 1792, they were joined by Rev. Messrs. Chicoisneau, Flaget, and David, the last two of whom afterwards became American Bishops, and by Messrs. Badin and Barret, the former becoming the first ordained priest of the Diocese of Baltimore. Several of the Sulpitians were sent on missionary duty. Doubts having existed as to whether Bishop Carroll's jurisdiction extended over the missions of northern Maine and New York, which were claimed by the Bishop of Quebec, and Baton Rouge, Natchez, and other southern places, it was decided by the Holy See through the Propaganda, that the jurisdiction of the Diocese of Baltimore should be co-extensive with the entire United States. It was many years afterwards before our Northwestern boundary line was adjusted by the Webster-Ashburton Treaty.

The introduction of a contemplative Order of Nuns into the country was another important and interesting event. A number of zealous Catholics in Maryland petitioned the Carmelite Nuns of Antwerp, Germany, to send a colony and found a convent of their Order at Port Tobacco. Bishop Carroll cordially approved the suggestion, and communicated his consent to the Bishop of Antwerp. Accordingly a colony was made up, selected by Rev. Charles Neale, consisting of Mother Clara F. Dickinson, Mother Bernadina Matthews and Sisters Aloysia and Eleanor Matthews, who took their departure from Germany, April 9, 1790, and were received by Mr. Robert Brent, at his residence near Port Tobacco; a farm given them by Rev. Charles Neale was exchanged for a more commodious property;

Father Neale gave them his patrimony, amounting to £1370, and the community was organized by October 15, with Mother Bernadina as superior. Although the Order was strictly contemplative, reciting the Divine Office in choir, fasting eight months out of twelve, abstaining from flesh meat, wearing only woollen clothes and sleeping on straw, such were the needs of education in the Diocese that the Bishop applied for and had no difficulty in obtaining permission from the Holy See for the Sisters to open a school for young ladies. The Carmelites, however, though poor, preferred to follow the strictest rule of their Institute, and declined to avail themselves of the privilege. In Bishop Carroll they found a steadfast friend. Father Charles Neale was their founder and chief benefactor.

Trouble in the congregation at Boston summoned Bishop Carroll to that city in the spring of 1791. The presumptuous and usurping Abbé Potarie had been succeeded by Rev. Louis Rousselet, but the latter gave scandal to his own people by his conduct. Rev. John Thayer, a native of Boston and the earliest of our native converts of distinction, returned from Europe, where he had been ordained, and was appointed by the Bishop pastor of Boston, with Rousselet as his assistant, the Bishop hoping thus to exert a wholesome restraint on the latter. But finally the Bishop had to withdraw his faculties from this unworthy priest; but Father Thayer was zealous and laborious among his people, and even went beyond Boston to seek for Catholics to serve. Rousselet opened an opposition church of his own and drew off a number of Father Thayer's congregation. This necessitated the Bishop's visit to Boston, where by his prudence and good judgment he reconciled and reunited the people, and established order and discipline in the congregation and in its temporal management. He reported the number of Catholics in Boston as one hundred and twenty. He received courteous and hospitable attention from the people of Boston; many, who told the Bishop they would have crossed to the opposite side of the street rather than meet a Catholic priest, now received him at their private tables and at public banquets, where he was politely invited to ask the benediction on the guests. Father Thayer was in his day a noted controversialist, being zealous

to bestow upon all others the grace of conversion, which he had received. He advertised in one of the newspapers of Boston that he would preach in neighboring towns on evenings during the week and answer objections to Catholic doctrines. It was an invitation to the public generally to attend. Rev. Mr. Leslie, Congregationalist minister of Washington, New Hampshire, regarding this as a challenge, accepted it, and Father Thayer, though he disclaimed having challenged any of the ministers, announced his willingness to meet Mr. Leslie. The two controversialists met on January 26, 1791. Father Thayer gave an exposition of Catholic tenets and the proofs thereof. Mr. Leslie answered, but confined his assaults to the Infallibility of the Church. Father Thayer replied to Mr. Leslie, but the latter gave up the controversy, making no rejoinder. But Father Thayer's public efforts drew forth the fire of various ministers, lawyers and others. He made a published defence of the Church, pointed out her marks of truth and the evidences of untruth in the Protestant sects. Desirous of a Synod in compliance with the wishes of the Holy Father, Bishop Carroll made preparations to convene the clergy, who now consisted of thirty-five priests, attending churches at Baltimore, St. Inigoes, Newtown, Newport, Port Tobacco, Rock Creek, Annapolis, Whitemarsh, Bohemia, Tuckahoe, Deer Creek, Frederick and Hagerstown, in Maryland; at Philadelphia, Lancaster, Conewago, Goshenhoppen, Elizabethtown, York, Reading, Carlisle and Greensburg, in Pennsylvania; at Coffee Run, in Delaware; New York, Boston and Charleston; and at Vincennes, Kaskaskia, Cahokia and Prairie du Rocher. There were other churches in distant parts of former French or Spanish territory, which were claimed or governed either by the Bishop of Quebec or by the Bishop of Havana. Within our own territories there were also a few stations or chapels visited occasionally by priests. Numerous difficulties had to be met, but Bishop Carroll met and overcame them with his accustomed address and administrative ability. The clergy assembled in Diocesan Synod November 7, 1791, presided over by Bishop Carroll, were Very Rev. James Pellentz, Vicar-General; Very Rev. James Frambach, Vicar-General; Very Rev. Francis

Anthony Fleming, Dominican, Vicar-General for the Northern District; Very Rev. Robert Molyneux, Vicar-General for the Southern District; Rev. Francis Charles Nagot, Superior of the Sulpitians, and Reverends John Ashton, Henry Pile, Leonard Neale, Charles Sewall, Sylvester Boarman, William Elling, James Vonhuffel, Robert Plunket, Stanislaus Cerfoumont, Francis Preston, Lawrence Graessel, Joseph Eden, John Jessier, Anthony Garnier and Rev. Canon Lavan, of Tours. For the first time was seen in Baltimore the simple Ecclesiastical procession with a single Bishop, where in our day is witnessed the Conciliar procession with Cardinal, twelve other Archbishops and seventy-three Bishops, attended by Superiors of Religious Orders, prelates, theologians and priests in countless and imposing numbers. Fathers Thayer and Bolton joined the Synod on the fourth day. Statutes were enacted in regard to the administration and reception of the sacraments, the support of the clergy by the faithful, instruction of children, the celebrating of divine service, observance of holidays, on Christian burial, and other less important subjects. After the adjournment of the Synod Bishop Carroll issued an admirable Pastoral on Christian Marriage, November 19, 1791; and on May 28, 1792, he issued another Pastoral announcing to the faithful the results of the Synod and the statutes enacted. This able and beautiful address was universally admired by the good and just of all denominations. The proceedings of the Synod were not only approved, but much commended at Rome. The Synod having favored the appointment of a co-adjutor Bishop to assist Dr. Carroll in his arduous labors, the Holy See approved this suggestion, and authorized the Bishop, after consulting the older and more experienced members of the clergy, to nominate a co-adjutor, and provided that the co-adjutor should succeed on the death of Bishop Carroll to the office of Bishop of Baltimore, as the Holy See did not intend again to allow an election of a Bishop by the clergy. Bishop Carroll selected for nomination to the Holy See Rev. Laurence Graessel, a German, a man of learning and truly apostolic zeal, who was then engaged in the arduous task of reviving and serving the missions of New Jersey, which had been visited

from time to time by the former members of the Society of Jesus from Maryland and Pennsylvania. As little seemed to be known of this holy and worthy priest beyond a beautiful and touching letter he addressed to his mother in Germany just before his death, we have procured for our readers the following information concerning him :

Rev. Laurence Graessel was born about the year 1750, in the small town of Ruhmannsfelden, in Bavaria ; was the son of a farmer, studied theology at Ingolstadt, with the distinguished German Bishop Sailer, and like the Prelate had joined the Society of Jesus just before its suppression, both being of the same age. In the works of Bishop Sailer, "Letters of all Christian Centuries," fifth collection, is found the remarkable letter which Father Graessel wrote to his family in Germany, dated from Philadelphia, June 19, 1793, which the Bishop deemed worthy to place among the letters of the most eminent saints and divines of the Church in all ages. Prefatory to the letter of Father Graessel, Bishop Sailer himself writes: "Not without tears of friendship in my eyes, did I read this letter of my dear former fellow-student of Ingolstadt, and I think no eye will read it without being moved to tears. It is the crown placed upon the whole collection of letters." Father Graessel's health had become broken down by the labors of his missions; he immolated himself for souls, and, while he was willing to accept in obedience the burden of the episcopate, his approaching death was hastened by the humble fear and conscientious distrust he felt in his own abilities. His letter announced to his family at once his nomination to the Episcopal office and his approaching death. He died before his nomination could be confirmed at Rome, of yellow fever, contracted in attending the sick and dying yellow fever patients in Philadelphia.

Bishop Carroll, while struggling to provide priests and churches for the white members of the flock, did not lose sight of the Catholic Indians. He applied to President Washington for aid in reviving the Indian missions, which under the Constitution could not be extended; had it been in the President's power to extend government assistance Bishop Carroll would have restored the missions to their first efficiency and success.

The Passamaquoddies, Micmacs, and Indians on the St. John's River, in Maine, sent deputies to the Bishop to request a priest, and presented to him an ancient crucifix preserved in his family by a chief, mute but powerful appeal for spiritual relief. The Bishop replied to their request in paternal words; and having promised them a priest, sent Rev. Francis Ciquard; subsequently the good and noble Abbés Matignon and Cheverus, of Boston, visited and cared for these Indians, as well as the Penobscots; and still later, Rev. Mr. Romagné was sent among them as their pastor.

The increasing revolutionary troubles in France drove into exile many of the most learned, zealous, and saintly of its Catholic priests, and Bishop Carroll, while on all occasions condemning the French Revolution and regretting the sufferings of the Church and her ministers, received the exiled clergy with open arms into his diocese. Many of them became illustrious bishops of the American Church, founders of her diocese and missions, founders of parishes, seminaries, and colleges, and apostolic missionaries. The Sulpitians, who founded the Theological Seminary at Baltimore, and have ever since educated the exemplary clergy of Maryland, were the first of the French clergy to fly from the Revolution and its terrors. In 1791, also, came Rev. John Du Bois, afterwards Bishop of New York; in March, 1792, Benedict Joseph Flaget, afterwards Bishop of Bardstown and Louisville, and John B. David, Bishop of Bardstown, Rev. Mr. Chicoisneau, and Stephen Badin and Mr. Barret, ecclesiastical candidates: others who came were Rev. Mr. Levadoux, Rev. Ambrose Maréchal, afterwards Archbishop of Baltimore, Rev. Gabriel Richard, Rev. Francis Ciquard, Rev. Francis Anthony Matignon. In 1794 Bishop Carroll had the further happiness of welcoming to his new diocese from revolutionary France, Rev. William Louis Du Bourg, afterwards Archbishop of New Orleans, Rev. John Moranvillé, Rev. Donatian Olivier and Rev. John Rivet; in 1796, Rev. M. J. C. Fournier, and Rev. John Lefevre Cheverus, afterwards Bishop of Boston, and a Cardinal in France; and in 1798, Rev. Anthony Salmon.

Bishop Carroll on September 22, 1792, conferred deacon's orders on Rev. Stephen T. Badin,

and minor orders on two other students of St. Mary's Seminary at Baltimore, and on May 25, 1793, he ordained Mr. Badiu in the priesthood; these were Bishop Carroll's first and second ordinations. During the yellow-fever epidemic, which visited Philadelphia and other places in 1793, and succeeding years, the Catholic priesthood was honored in the examples and heroic services of its members to the sick and dying, and several of its most useful members fell victims to the scourge, such as Rev. Laurence Graessel, who had been appointed co-adjutor Bishop, and the two distinguished Dominicans, Fathers Francis Anthony Fleming and Francis V. Keating. The disease returned in 1797 and 1798, and among those who fell victims to it were Rev. Michael Ennis, Rev. Joseph La Grange, and Rev. John Burke. The Catholic clergy were heroic in their services to the stricken patients. Rev. John Floyd and Rev. Michael Cuddy died victims of yellow fever in Baltimore in later years.

Bishop Carroll approved of several attempts of religious nuns from Europe to settle in the country, among whom were the Poor Clares at Georgetown, but their efforts proved but transient. He was one of the most prominent and public-spirited citizens of Baltimore, and was foremost in founding the public library of the "Library Company" and "The Maryland Society for Promoting Useful Knowledge." His duties were so laborious that he again sought a co-adjutor, and Rev. Leonard Neale, his Vicar-General, at Philadelphia, was the choice, but great delay occurred in the arrival of the Bulls of his appointment, which were dated April 17, 1795. Father Neale was a truly saintly and apostolic man; his labors in Philadelphia and elsewhere were untiring. He became the founder of the admirable Sisterhood of the Visitation in this country. Under his guidance Miss Alice Lalor, of Philadelphia, and two companions formed a little community in Philadelphia, and opened a female academy, but all but Miss Lalor died of the yellow fever, and the project was stayed. In 1799 Bishop Carroll appointed Father Neale President of Georgetown College to succeed Rev. William Du Bourg. Miss Lalor and a companion went about the same time to Georgetown, and became teachers in the academy of the Poor Clares, and on their being joined by another lady

from Philadelphia, Father Neale soon saw them conducting a school of their own, on land purchased with the dower of the last comer, part of the present convent grounds. They were known as the "Pious Ladies," and though unforeseen obstacles seemed to render their plans impracticable, no inducements could divert them from their purpose of founding a Visitation Institution; they rejected tempting offers to join the Carmelites, Ursulines, Sacred Heart, and other religious Sisterhoods. It was 1813 before they were enabled to take simple vows as prescribed by the Visitation Rules, and it was not until Father Neale became Archbishop of Baltimore, in 1815, that application was made to Rome for permission to form a regular community of the Order of the Visitation. This constancy was remarkable, and finally was crowned with success.

In 1791 a schism broke out in Philadelphia, and soon afterwards another similar schism broke out in Baltimore, both originating in the unworthy feeling of the German portions of those congregations against worshipping with Catholics not of their own nationality, and a desire to have German churches for themselves. In Philadelphia scandals grew out of the dissensions which sprang up among the seceding Germans; a schismatic priest was not wanting to lead the schismatical laity, and it was not until 1802 that the new German congregation of Trinity and their pastor acknowledged the authority and jurisdiction of Bishop Carroll. German Catholics in Baltimore, and their priest, Rev. Mr. Reuter, made common cause with the excommunicated German priest and with the people of Philadelphia, and, like them, attempted to form a congregation, open a church (St. John's), and elect their own pastor in defiance of the Bishop. The exercise of the spiritual powers of the Bishop failing to secure perfect peace and submission, the Bishop carried the matter to the courts, and was finally sustained by a decision of the General Court in May, 1805. While Bishop Carroll was mild and gentle by nature and by self-culture, his courage was unflinching in vindicating the just authority of the Church. He had many difficulties of this kind, and it was seldom that his good management, with time, did not result in his own success and the peace of the Church.

Bishop Carroll welcomed to his diocese Rev. John Rosseter, a former Chaplain in Rochambeau's army in our Revolution, an Augustinian; soon after Rev. Matthew Carr, another Augustinian, from Dublin, and Rev. Michael Ennis; and in July, 1796, the Augustinians had procured a site in Fourth street, below Vine street, in Philadelphia, and in September of that year the corner-stone of St. Augustine's Church was laid. Bishop Carroll generously favored their efforts, permission was obtained from Rome to establish Augustinian convents in the United States with the assent of the Bishop, and the church was dedicated on June 7, 1801, a lottery having been resorted to for raising funds for its erection. The Church was progressing in other parts. In 1791 Lancaster, Pennsylvania, had 250 communicants, and the entire district of which it was the missionary centre 1000 communicants. Father Field, Fathers Fitzsimmons and de Barth de Walbach labored with great success. In New York Father O'Brien, a Dominican, and Father Burke did good service, the former going to Mexico on a collection tour for St. Peter's. Several Dominicans had already labored in this country, but, in 1803, Most Rev. Edward Fenwick, a native of this country and member of the English Dominicans, took measures with the Bishop for a permanent organization of the Order here, and in March, 1805, Father Fenwick procured the necessary ecclesiastical authorizations for founding the American Province of the Order of Preachers. Fathers Edward Fenwick, Superior, Thomas Wilson, William Raymond Tuite, and Robert Angier, while awaiting the necessary documents, came to America, and landed in Maryland towards the end of 1804, and commenced assisting in the Maryland missions. Bishop Carroll recommended them to take Kentucky for their field of labor, and, in 1806, Father Fenwick had purchased a tract of 500 acres of land near Springfield, in Washington county, in that State, the Church of St. Rose of Lima, first American Saint, was started, and a novitiate was opened in 1809.

Catholic settlers between New York and Albany grew in numbers. At Albany and on the Mohawk they became numerous, and in 1797 a Catholic church was begun and was soon ready for

divine service. That region had been visited by Fathers Whelan and Flinn. Rev. Dr. Matthew O'Brien organized the congregation in 1798, and among the laity Thomas Barry and Louis le



Scene on the Mohawk.

Coutenlx were most active and generous. In 1800 Rev. Mr. Stafford was there, and in 1802 Rev. Dr. Cornelius Mahony was pastor at Albany and attended Schenectady. Next came Rev. Luke Fitzsimmons, and in 1806 Rev. John Byrne and Rev. James M. Burk, whose death, in 1808, left Albany without a pastor. The trustees of the church were not disposed to rest without asserting their power or sometimes interfering with their pastors.

At Boston Father Thayer labored zealously, but not always wisely. The arrival of Rev. Francis A. Matignon gave a powerful impetus to religion. Rev. Mr. Ciquard went to serve the Indians, and on October 3, 1796, that great and apostolic man, Rev. John Cheverus, arrived at Boston, who, placing himself unreservedly at Dr. Carroll's disposal, labored for a while in Boston, and then relieved Father Ciquard of the Indian missions of Maine. Rev. John Cheverus

embraced the Catholic Indians in his generous heart, labored for them like a true Apostle, did not overlook white Catholics whenever he could find any in that vast field, organized the Indian missions on a good basis, and then rejoined Father Matignon at Boston. The Church in America possessed few such exalted characters as Fathers Matignon and Cheverus. Puritan prejudices vanished before such pure Christian lives and such daily practice of every virtue. In the yellow-fever visitation of 1798, at Boston, their devotion to the fever-stricken and their heroic self-sacrifice turned the public sentiment into unbounded admiration. Catholics and Protestants now united in a subscription fund for building a church; ground was acquired in Franklin street, and the church was begun. Thus President Adams and other Protestant gentlemen subscribed for the erection of a Catholic church in Boston where a few years before General Washington had to forbid the burning of the Pope in effigy. Father Thayer, Rev. John Ambrose Sougé, and Rev. Mr. Tisserant labored in other parts of New England, while Dr. Cheverus visited the Indians of Maine and all the white Catholics he could find north of Boston twice a year. He, on one of these visitations in the year 1800, married a Catholic man and woman, and was soon after arrested and prosecuted for violating the Massachusetts law, which prohibited any but the local minister or justice of a place from performing the marriage ceremony. The case was prosecuted with great vigor and rancor, and bravely defended on behalf of the priest, who came near incurring the penalty of the pillory and a fine of £80. Adducing the custom of the old French missionaries, the pastoral of Bishop Carroll on Marriage, and proving himself a "local minister" of Boston, Father Cheverus escaped with merely the liability to a civil action, and it was his own good fortune that the civil suit for the fine of £80, which was vigorously commenced, was finally and accidentally lost sight of. In the following year a Catholic citizen, who maintained a Catholic chapel at which Father Cheverus officiated for a congregation, and who contributed to the support of a Catholic priest and Catholic worship, was adjudged by the court to be also obliged to contribute to the support of the local Congregational

minister. Yet with such persecutions Catholicity made progress in New England. In 1802 there were 200 Easter Communions in New England proper, and in the Eastern division fifty Communions. There were also some scattered Canadian Catholics near our most northern boundary, and Bishop Carroll, with his characteristic good management and solicitude, secured for them the ministrations of Canadian priests from the other side of the border, and of Bishop Denaut, of Quebec, to administer confirmation to them.

St. Mary's Seminary grew in numbers and in usefulness at Baltimore; St. Mary's Church was built and dedicated to divine service; and, while the arrival of the Sulpitians in this country enabled Bishop Carroll to provide western missions with other priests and also to develop vocations at home, the Sulpitians themselves labored on the missions, and accepted pastoral charge of several western parishes. Rev. Mr. Levadoux was pastor at Kaskaskia, and Father Richard and Father Janin successively; and Rev. Mr. Emery had thought of a permanent Sulpitian foundation among the French in the Great Lake region. Young men from Europe and some from this country entered St. Mary's as candidates for the priesthood, and the most distinguished and remarkable of these was Demetrius Augustin Gallitzin, a young Russian prince, who visited this country in 1792 with Rev. Francis X. Brosius, entered the Seminary in November of that year, and was ordained a priest on March 18, 1795. He became one of the most celebrated missionaries of America, extending his labors over considerable parts of Maryland and Pennsylvania, commencing his apostolic labors at Conewago, thence to Taneytown, Pipe Creek, Hagerstown and Cumberland, in Maryland, and to Chambersburg, Path Valley, and Shade Valley and Huntingdon, in Pennsylvania. Fathers Pelertz and Brosius were the pioneers of this extensive region. In 1799 Father Gallitzin erected a log church, St. Michael's, for the Catholics of Frankstown and Sinking Valley; he became an American citizen under the name of Augustine Smith, devoted his fortune to the American missions under his care, made many converts to the faith, extended his missions into Cambria county, Pennsylvania, labored in a vast wilderness where he greatly extended the faith, and built his famous

missionary Church of Loretto. He made medicine a study, for the relief of his flocks, and became a physician of the body as well as of the soul. His sufferings and trials were great; though a rigid disciplinarian his heart was full of charity; he adopted a family of orphans in the wilderness, laid noble plans for evangelizing that extensive region, and bore much opposition and calumny.

Besides the apostolic labors of Fathers Pellentz and Brosius, a French Catholic settlement with priests was made at Asylum, in Luzerne county, in 1794, and Father Brouwers commenced a mission in Western Pennsylvania, and at his untimely death, in 1790, bequeathed his property for that noble purpose. A German priest named Fromm, without authority, took possession of Father Brouwers' money and his mission. Bishop Carroll had to resort to the courts, and, in 1798, he obtained a decision in his favor. Many such or similar cases clouded the history of the Church in those early days, and made the life of the first Bishop one of anxiety and care. Other missionaries labored in Western Pennsylvania, such as the Capuchin Father Helbron, who, in 1805, in one missionary tour traversed five counties; Rev. Mr. Flinn, who assisted him; the Franciscan Father Lonergan, who labored in Northumberland, Westmoreland, Washington and Greene counties; and Fort Pitt, formerly Fort Duquesne, now Pittsburg, at the close of the last century, began to receive visits from missionary priests. The Catholics of Delaware, whose numbers were increased by the arrival of the French, who fled from the negro atrocities in San Domingo, received spiritual attention from Bishop Carroll and some of the members of the late Society of Jesus.

Appointed by Bishop Carroll to the Kentucky missions, Father Badin assumed the care of a vast field, of which he made Scott county the missionary centre, and extended his apostolic labors far and near. Father Badin, then quite young, and Rev. Mr. Barrières, whom Bishop Carroll had appointed Vicar-General for the West, travelled on foot to Pittsburg, from which place to Maysville they travelled on a flatboat with their lives in danger from accident or violence from travelling companions, and from Maysville to Lexington again on foot. They visited the French

settlement at Gallipolis, Ohio, and gave them High Mass, administering the sacraments on the journey whenever needed. Father Barrières, finding a mission in the backwoods distasteful, left the field to the untiring and persevering zeal of Father Badin. Father Thayer, of Boston, who had just found the pastoral charge of Alexandria, Virginia, distasteful to him on account of the existence of slavery there, spent four years on the Kentucky mission, but here, too, he encountered slavery, and the eccentricities of his life were not according to Father Badin's stricter



The Cross in the Wilderness.

views; so he retired from the country and spent his remaining years in doing good at Limerick, in Ireland. Father Badin's labors in Kentucky were exhausting and courageous; scarcely another priest in America would have remained in such a disheartening mission, for he had no assistance that availed him, the flock had relaxed in faith and morals, and the field was unbounded. He built a log hut and chapel at Pettinger's Creek, site of the present Loretto Convent, and hence he attended Catholics at Lexington, in Scott, Madison and Mercer counties, at Holy Cross, Bardstown, Harding's Creek, Rolling Fork

and Poplar Neck. It was 1797 before he received an assistant in Rev. Mr. Fournier, who divided the mission with him; and Father Salmon, who went to aid him in 1799, soon after was killed by being thrown from his horse. Such was the fruit of Father Badin's apostolic labors in Kentucky, that congregations were organized in many places, and a great demand was made on Bishop Carroll for priests to serve them, and the Bishop, on his part, was constantly appealing to Europe for relief.

Natchez and Vicksburg having been ceded to the United States, Bishop Carroll was unable to provide them with priests or secure the church property there, but the Bishop of Louisiana took temporary charge. In Charleston, South Carolina, the priest, Rev. Mr. Gallagher, neglected his duties and scandalized religion, refusing to turn over the church to Father Ryan or to Father Le Mercier, as requested by the Bishop, continuing to officiate in disobedience to his Bishop, and finally appealing to Rome. The trustees sided with Gallagher: they attempted to tear down the church rather than allow the priest sent by the Bishop to say Mass, and were only prevented from doing so by the better members of the congregation. Father Le Mercier extended his ministry to North Carolina, and in 1812 Bishop Carroll confided the Carolina mission to Rev. Mr. Clorivière, who did much good for religion. Abbe Le Moine was the first priest in Bishop Carroll's time to evangelize Georgia; his death in 1796 left Georgia without a priest. Bishop Carroll was unable to accept offers of large tracts of land in Georgia because he could not get priests for the missions, but in 1803 Abbé Carles, from San Domingo, served the Catholics in Savannah, Augusta, and other places.

The late French territory to the northwest of the Ohio River, after the treaty of peace and independence, by its remoteness from central sources of civil and ecclesiastical jurisdiction, suffered much for political and spiritual care and protection for some time after the Revolution. Father Gibault was serving at Kaskaskia, and the Capuchin Father Bernard, from his St. Louis mission, visited Cahokia, Michigan, Ogdensburg, Niagara, Sandusky, Michilimackinac, and other territory near the military posts, which were still in English possession, and spiritually in commu-

nication with the Bishop of Quebec. Father Gibault still held his appointment as Vicar-General of Quebec. The Bishops of Baltimore and Quebec were in doubt, and corresponded on the subject of their jurisdiction. In 1785 Father Gibault made Vincennes his head-quarters; in his account of his labors he says: "All the pains and hardships I have undergone in my different journeys to most distant points, winter and summer, attending to many villages in Illinois, distant from each other, in all weather, night and day, snow and rain, wind, storm or fog, on the Mississippi, so that I never slept four nights in a year in my own bed, never hesitating to start at a moment's notice, whether sick or well." His services and residence were requested at so many places that the people of Vincennes hoped to retain him by building a good-sized church. The missionary's life was in danger from hostile Indians. Father Gibault barely saved his life from them on one occasion; Frenchmen not unfrequently being killed. Father Gibault finally retired to Spanish territory. As time advanced Father Hubert was Vicar-General of Bishop Carroll in the west, Father Paget was pastor at Detroit, from which he visited Vincennes and other places. Father Edmund Burke made a noble effort to revive the Indian missions in the Northwest, but afterwards became pastor at Detroit. At Gallipolis, in Ohio, a French settlement was formed, a Benedictine monk, Dom Didier, was appointed Prefect Apostolic, but afterwards the settlement languished and Dom Didier went and labored earnestly at St. Louis. The retirement of Father Gibault, in 1791, was followed by that of Father St. Pierre, in 1792, but in this year Bishop Carroll sent Father Levadoux to Kaskaskia, and Father Richard was there also, before he went to Detroit. Rev. Mr. Lusson was sent to Cahokia, in 1798, extending his care to Prairie du Rocher, and beyond the Mississippi. In 1799 the two Rev. Brothers Olivier labored through this extensive field. The arrival of Rev. Benedict Joseph Flaget, of the Congregation of St. Sulpice, at Vincennes, in 1792, brought the consolations of religion to many for several years, but in 1795 his superiors, on account of his broken health, recalled him to Baltimore.

Bishop Carroll endeavored to revive the Indian missions in the Northwest; wrote to President

Washington on the subject of governmental aid, but the executive had no constitutional power. Afterwards by the authority of Congress, Rev. Mr. Rivet was appointed United States chaplain, received also the appointment of Vicar-General from Bishop Carroll, labored earnestly among the Indians, and visited the whites at Fort Knox, and other places. In 1796 Bishop Carroll sent Vicar-General Levadoux to Detroit, afterwards Rev. Gabriel Richard and Rev. John D  lhet, and finally Father Richard became pastor at Detroit, where he faithfully served for many years, and won all hearts by his heroic devotion. His efforts for the Church involved him in debt, for which he suffered imprisonment, and the people, in order to relieve his necessities, elected him to Congress; he resided several years in Washington, serving in Congress, and living with Father Matthews, the venerable pastor of St. Patrick's Church. Father Richard's apostolic labors in the Northwest have made his name celebrated in our annals.

While rejoicing at the revival and extension of religion in the Northwest, Bishop Carroll had reason also to feel a paternal happiness at seeing it progress in other parts of this vast diocese. Rev. John Du Bois, who afterwards became Bishop of New York, attended a devout congregation in Richmond, Virginia, in 1791, and used for this purpose a room in the State Capitol, which at other hours of Sunday was used by other denominations for their services. So in 1811, Rev. Mr. Miguel, after many years of religious inactivity in Richmond following the return of Father Du Bois to Maryland, was sent by Bishop Carroll to that place, where a church had been begun in 1799. In Norfolk Rev. Michael Lacy labored zealously and effectively from 1803 till his death, in 1815, and did much to repair the dilapidated church and grave-yard. In Alexandria a half-acre lot was donated for a church, and in 1796 the church was commenced. Rev. Leonard Neale attended the congregation from Georgetown College; the old church site was abandoned as too remote, and in 1808 and 1809 a Methodist meeting-house was purchased, improved, and turned into a Catholic church. Besides Father Thayer and Father Neale, Alexandria had for pastors Rev. Mr. Eden in 1804, and Rev. Mr. Gousy in 1805.

The Church also was growing in Pennsylvania; in Lancaster Father de Barth served the mission and erected a church in 1796. The Bishop visited all the congregations of his diocese which were accessible, and gave confirmation in them. His labors were very exhausting. The New Jersey missions were attended from Philadelphia and New York; a permanent congregation was organized at Trenton, which in 1799 was attended by Rev. Mr. Boury, and in 1803 Bishop Carroll was called thither by disturbances in the church.

The death of General Washington in December, 1799, made a deep impression on all Catholics, but to Bishop Carroll his death was more than the loss of the Father of his country—it was the loss of a personal friend. Congress recommended all denominations to make public commemoration of the great departed. Bishop Carroll, on February 22, 1800, before a crowded audience in his pro-Cathedral of St. Peter, pronounced a eulogy on Washington, which has



George Washington.

been greatly admired as one of the best writings in the English language. Of this admirable address Mr. Robert Walsh, of Philadelphia, used the following striking words: "We have heard

from some of the most intelligent and observant of his auditors, when he delivered his masterly funeral panegyric on Washington, in which he recited the terrors, the encouragements, the distresses, and the glories of the struggle for independence, that he appeared to be laboring under intense emotions correspondent to those topics—to be swayed like the aged minstrel of the poet, with contagious influences, by the varied strains which he uttered.” A few extracts from Dr. Carroll’s eulogy on Washington will convey some faint idea of the whole performance. “Whether we consult our own experience, by bringing into comparison with Washington any of our cotemporaries, most eminent for their talents, virtues and services, or whether we search through the pages of history, to discover in them a character of equal fame, justice and truth, we will acknowledge that he stands super-eminent and unrivalled in the annals of mankind; that no one before him, acting in such a variety of new and arduous situations, bore with him to the grave a reputation as clear from lawless ambition, and as undefiled by injustice or oppression: a reputation neither depressed by indolence, nor weakened by irresolution, nor shadowed by those imperfections which seemed to be the essential appendages of human nature, till Providence exhibited in Washington the extraordinary phenomenon.” “What language can be equal to the excellence of such a character? What proportion can exist between eloquence and the tribute of praise, due to such virtue? Nevertheless, my fellow-citizens, I read in the eagerness of your attention, your desire to offer this tribute. Methinks I hear your filial piety, your tender reverence for your best friend, the father of his country, calling on me to bear for you, at least, a feeble testimony of your unextinguishable gratitude for his services, your immortal remembrance of and veneration for his virtues. . . . Pardon, O departed spirit of the first of heroes! if in the cold accents of an exhausted imagination, I likewise dare attempt to celebrate thy name, whilst so many sons of genius, ardent with grateful vigor, delineate in glowing colors the vivid features of thy mind, and the glorious deeds of thy virtuous life.” . . . “He contemplated with Christian piety, and the philosophy of a sage, the most remarkable revo-

lutions and occurrences of former, as well as his own times, and learned therefrom to refer every human event to the moral government of a supreme intelligent Being.” . . . “This virtuous maxim of religious, moral and political wisdom, so deeply impressed on him, never perhaps was more illustrated, than by the course of Providence in preparing and adapting his body and mind to suit the destinies of his life. He was to himself a luminous proof of that truth which was so rooted in his soul.” . . . “Here language fails: I dare not, I cannot follow the heroic Washington in the career of his military glory. To baffle the stratagems of the ablest generals, to repel the onsets of the bravest and best disciplined armies, what had America to place in his hands? neither soldiers trained to arms, nor accustomed to subordination, nor the implements of war, nor the treasures to purchase them. But the genius of the commander finally supplied every deficiency. He introduced order and discipline; inspired love and confidence; and with these auxiliaries, he kept together unclothed and unpaid armies, which, under other generals, would perhaps have demanded justice at the point of their bayonets. Always vigilant to foil hostile attempts he exhausted the resources of the enemy without suffering them to force him to action. Tender of the blood of his fellow-soldiers, and never exposing their lives without cause or prospect of advantage, humanity was as dear to him as victory; as his enemies that fell into his power always experienced.” . . . “How sacred was his respect to the civil authority! how effectual his protection of the property of his fellow-citizens!” . . . “The last act of his supreme magistracy was to inculcate, in the most impressive language, on his countrymen, or rather on his dearest children, this his deliberate and solemn advice, to bear incessantly in their minds, that nations and individuals are under the moral government of an infinitely wise and just Providence; that the foundations of their happiness are morality and religion, and their union among themselves their rock of safety; that to venerate their Constitution and its laws is to insure their liberty.”

“Washington beheld from his retirement, as the Jewish legislator from the summit of Mount Phasga, the flourishing prosperity of his country.

Health sweetened his repose and rural occupation; his body and mind retained their usual vigor. We flattered ourselves with the expectations of his continuing long to retain them; joy beamed in our hearts when on every annual revolution we gratefully hailed this, his auspicious birth-day. But, alas! how dark is the cloud that now overshadows it! The songs of festivity are converted into the throbs of mourning! The prayers of thanksgiving for his health and life changed into lamentations for his death. Who feels not for him, as for his dearest friend, his protector and his father? Whilst he lived we seemed to stand on loftier ground, for breathing the same air, inhabiting the same country, and enjoying the same Constitution and laws as the sublime and magnanimous Washington. He was invested with a glory that shed a lustre on all around him. For his country's safety, he often had braved death when clad in her most terrific form; he had familiarized himself with her aspect; at her approaching to cut the thread of his life he beheld her with constancy and serenity, and with his last breath as we may believe from knowing the ruling passion of his soul, he called to heaven to save his country, and recommended it to the continual protection of that Providence which he so reverently adored. May his prayer have been heard! May these United States flourish in pure and undefiled religion, in morality, peace, union, and liberty, and the enjoyment of their excellent Constitution, as long as respect, honor, and veneration shall gather around the name of Washington; that is, whilst there shall be any surviving record of human events."

The Papal Bulls appointing Father Neale co-adjutor Bishop miscarried twice; the third set of documents arrived in the summer of 1800, and on December 7 he was consecrated under the title of Bishop of Gortyna, by Bishop Carroll, in the pro-Cathedral of St. Peter, with ceremonies most imposing for those days. Bishop Carroll had at one time thought of applying to Rome for the erection of another Episcopal See, but the co-adjutorship was adjudged sufficient for present emergencies. Various measures for the advancement of the religious interests of the country occupied Bishop Carroll's time and thoughts; Rev. Michael Egan, a Reformed Fran-

ciscan, from Ireland, came and assisted Father de Barth, at Lancaster, and with the approval of the Bishop endeavored to secure a foundation of that Order. Bishop Carroll also endeavored to secure priests and professors for Georgetown College, and priests for the mission; he tried to secure a colony of the Ladies of the Sacred Heart, at Georgetown, into which the Pious Ladies might enter, and in 1803 he had the consolation of dedicating with all possible solemnity the Church of the Holy Cross, at Boston, where his virtues and noble bearing made a fine impression; he had the consolation of seeing many new churches and chapels erected and supplied with priests throughout Maryland. The capital of the United States was to be located at the projected city of Washington, and the District of Columbia was set apart so as to include the college and Georgetown, where the Church of the Holy Trinity was erected; a site for a church in Washington City was obtained from the Public Commissioners, St. Patrick's was erected, and attended by Father Caffrey until 1805, and he was succeeded by the venerable Father William Matthews, who for fifty years lived the model of a Christian life, served his congregation with paternal zeal, and removed many prejudices from the minds of public men of ability and distinction resorting to Washington from every part of the United States. Barry's Chapel was also erected at the east end of Washington; Daniel Carroll, of Duddington, gave a site for St. Peter's Church, on Capitol Hill, and Nicholas Young, a square for a cemetery. In all parts religion was making a progress most consoling to the patriarch of religion in the United States.

Bishops Carroll and Neale and all their associates in the suppressed Society of Jesus had never ceased praying for the restoration of the Society. Under the refusal of the Empress Catherine of Russia, the Brief of Pope Clement XIV., suppressing the Society, had never been published in Russia, in which country, even with the sanction of Pope Clement, the Jesuits maintained their organization. Under Pope Pius VI. a Jesuit Novitiate was opened in Russia, and in 1782 the Fathers, with the authority of the Empress and sanction of the Pope, elected a General of the Society, resident in Russia. On March 7, 1801, Pope Pius VII.

formally recognized and restored the Society in Russia. Bishops Carroll and Neale, in 1803, wrote to Father Gruhn, the General in Russia, for permission to the Maryland members of the late Society to become members of the Russian Province, and the General's answer being most cordial in the affirmative, the living members in Maryland of the late Society renewed the vows as members of the Society of Jesus. Bishops Carroll and Neale would gladly have resigned their Episcopal offices and rejoined the Society as private members, but feared least their successors might be less favorable to the Society, which they could better serve by retaining their positions as Bishops. Bishop Carroll appointed Father Molyneux Superior of the Jesuits, and he took up his residence at Georgetown College. Bishop Neale resigned the presidency of the College in 1806, and Father Molyneux succeeded him. The Russian General of the Order sent over to this country, in 1805, two members of the Society, Fathers Adam Britt and John Henry, and, in 1806, Fathers Francis Malevé, Anthony Kohlmann and Peter Epinette. The General regularly appointed Father Molyneux Superior in February 22, 1806, and in October of that year a Novitiate of the Society was opened at Georgetown College. The Novitiate was soon supplied with Novices from Maryland, and the Fathers re-entered into possession of their old estates in that State.

Father Badin's labors in Kentucky were extraordinary; the missions were left there in his exclusive care without assistance. He spent most of his time in the saddle; was strict in his notions of a Christian life, of which he gave an example in himself. Some idea can be formed of his labors from the fact that he travelled incessantly over the State to minister to the wants of scattered families and small congregations, spending his nights in families whom he instructed in their catechism, morning and evening prayers, approaching the sacraments, the rosary and other devotions of the Blessed Virgin, the duty of instructing their children in the faith, and he required his people to attend Mass punctually where the walk was not over five or the ride not over ten miles. Such were the labors of a priest in the primitive days in our country. In July, 1805, Father Badin received

an invaluable assistant from Bishop Carroll, in the person of the celebrated missionary Rev. Charles Nerinckx from Belgium, whose apostolic labors in Kentucky were only equalled by his own. Father Nerinckx, after residing for a short time with Father Badin, took up his headquarters at Rolling Fork, and commenced organizing new congregations, building log chapels and churches, and extending his missionary labors far and near. He was very kind to a colony of Trappist Monks, who attempted to found a community of their rigid Order in Kentucky in 1805, but sickness and death in their ranks caused them to remove from Pottin-ger's Creek to Casey's; in 1809 they went to Florissant, Missouri; in 1810 to Glass Prairie, Illinois, where their place was called Monk's Mound; and in 1813 Father Urban, their Superior, returned with most of the Trappists to Europe. Fathers Badin and Nerinckx erected a church in Danville, Kentucky, which was lost to religion through the business misfortunes of the donor of the land, and soon a church at Louisville was the fruit of their earnest labors. The advent of the Dominicans to Ohio, in 1806, was an important event: the Convent of St. Rose of Lima was founded, an Academy was held in prospect, and Father Edward Fenwick was made Superior; but from humility and a desire to go out upon the arduous work of the missions he resigned this office to Father Wilson. A Novitiate was started in 1809. Father Fenwick commenced his work by travelling to the centre of the State, where he found four Catholic families, and so by untiring efforts he planted Catholicity in that region. In one of his excursions he discovered seven Catholic families in Cincinnati. By his great labors Father Fenwick became recognized and known as the Apostle of Ohio.

As early as 1802 Bishop Carroll announced his intention of undertaking the erection of a Cathedral, worthy of the American Church, and then, too, his far reaching thoughts led him to correspond with Rome in relation to the subdivision of his vast diocese, and the erection of additional Episcopal sees. On July 7, 1806, he laid the corner-stone of the imposing and massive Cathedral of Baltimore, of which Mr. B. Henry Latrobe was the

architect. The great cost of the site proposed caused the Bishop to commence removing the dead from St. Peter's cemetery with a view to erecting the Cathedral there, and it was after considerable opposition to this site from both the clergy and the laity, that he yielded to their wishes, and with the aid of an additional subscription list secured the present site. The building fund was also aided by a lottery, a means quite commonly resorted to in those days to promote public and religious improvements. The ceremonies at the corner-stone were made most impressive, the leading feature being a procession through the streets headed by a cross-bearer and followed by all the ecclesiastical students, twenty priests, and the Bishop in cope and mitre, witnessed by nearly the entire population of Baltimore. Bishop Carroll delivered one of his most feeling and impressive sermons. On June 18, 1804, he laid the corner-stone of St. Mary's Chapel at the Sulpitian Seminary, and on the 10th of July that of St. Patrick's Church at Fells Point, of which Father Moranvillé was pastor, and which was dedicated on November 29, 1807.

While Bishop Carroll, after great personal exertions, prevented the withdrawal of the Sulpitians from this country to France, when their Congregation was restored in that country, he saw in Georgetown College an institution which fitted young men for business and professional pursuits and developed vocations for the priesthood. The presidents were Rev. Robert Plunkett, in 1791, when the college opened; Rev. Robert Molyneux, in 1794, when the corner-stone of the north building was laid; from 1796 to 1798, Rev. William Du Bourg, during whose administration General Washington visited the college, and for eight years from 1798, Rev. Leonard Neale; in 1801 a class of philosophy was added to the college course; in 1808 the Novitiate was established. Among the earliest students were two nephews of Bishop Carroll, also William Gaston, of North Carolina, and Robert Walsh, of Philadelphia. St. Mary's College, at Baltimore, was also a great factor of good results; the Sulpitians established their Petit Seminaire at Pigeon Hills, Pennsylvania, in August, 1807, and in 1809 the seminary was transferred from there to Emmitsburg, Mary-

land, where Fathers Du Bourg and Du Bois had purchased the lands in 1808; such was the origin of Mt. St. Mary's College.

In New England the Church made good progress. Fathers Matignon and Cheverus illustrated in their simple and laborious lives the virtues of the early Christians, attending to the spiritual wants of the Catholics in Massachusetts, Connecticut, Rhode Island, Vermont, New Hampshire and Maine; such places as Salem, Providence, Newport, Bristol and Burlington receiving regular periodical visits. Father Cheverus also visited the Penobscot and Passamaquoddy Indians until Rev. James Romagné, in 1804, became their permanent pastor. This last



Missionary Teaching the Indians.

missionary, though of weak health, served the Indians for twenty years, residing in a log hut and officiating in a log chapel. In 1805 the Catholic population of Boston was estimated at five hundred. At Damariscotta, in Maine, a fine brick church, St. Patrick's, was erected in 1808, and blessed by Father Cheverus in behalf of the Bishop. Bishop Carroll extended his fostering care to the educational institutions of St. Mary's, of Baltimore, Georgetown College and Mt. St. Mary's. Georgetown College completed the new building in 1808, had both novitiate and scholas-

ticate, and on the death of Father Molyneux had Father Matthews for president. On June 11, 1808, Bishop Carroll ordained at Baltimore Rev. Messrs. O'Brien and Roloff, and at Georgetown Bishop Neale ordained Rev. Enoch Fenwick, Rev. James Spink, Rev. Leonard Edelen, and Rev. Benedict Joseph Fenwick, afterwards second Bishop of Boston.

The time had now arrived when the long desired subdivision of the vast American diocese was at hand; Bishop Carroll had for several years corresponded with Rome on the subject. He had been requested to forward the names of the priests he deemed worthy of the appointments. It was finally decided to erect the new Sees of Boston, New York, Philadelphia and Bardstown, Kentucky. Dr. Carroll's nominations were Rev. Patrick Michael Egan, a Franciscan, for Philadelphia; Dr. Matignon having declined, he nominated Father Cheverus, for Boston; Rev. Benedict Joseph Flaget, a Sulpitian, for Bardstown, all which were accepted and approved at Rome; having recommended Rome to confide the care of the New York diocese to the Bishop of Boston, the Holy Father appointed to that See the Dominican Father Richard Luke Concanen, of Rome. The Papal Bulls erecting the four new Sees of New York, Boston, Philadelphia and Bardstown were issued on April 8, 1808, and also the Brief erecting the See of Baltimore into an Archiepiscopal See. Owing to the delay of Dr. Concanen in getting to sea and his untimely death at Naples, the Bulls of the new Bishops and the *Pallium* for the new Archbishop were delayed in Europe. In this emergency Dr. Concanen sent one set of authenticated copies to Mr. Emery, Superior of the Sulpitians at Paris, and another set by Rev. Maurice Virela, a Franciscan coming to America. One set of the documents having arrived, Bishop Carroll consecrated Right Rev. Patrick Michael Egan, Bishop of Philadelphia, at St. Peter's pro-Cathedral on Sunday, October 28, 1810; he consecrated Right Rev. John Cheverus Bishop of Boston in the same church on November 12; and he consecrated Right Rev. Benedict Joseph Flaget Bishop of Bardstown at St. Patrick's Church, Baltimore, on November 4. These important and august ceremonies were purposely surrounded by Bishop

Carroll with all possible solemnity and grandeur. Rev. W. V. Harold preached at the consecration of Bishop Cheverus, and Bishop Cheverus preached at the consecration of Bishop Flaget. Having received a letter from Bishop Concanen authorizing him to appoint a Vicar-General for the New York Diocese, Bishop Carroll appointed Rev. Anthony Kohlmann, of the Society of Jesus, to that office, and that gentleman proceeded immediately to that city. Archbishop Carroll now made a report to Rome of the three consecrations he had just made. The three Suffragan Bishops remained for two weeks with Archbishop Carroll, at Baltimore, deliberating on the affairs and interests of the American Church. The Bishops issued a truly Apostolic and impressive Pastoral, which was dated November 15, 1810, and was signed by Archbishop Carroll, Coadjutor Bishop Neale, Bishop Egan, Bishop Cheverus, and Bishop Flaget. The principal subjects alluded to in this Pastoral were: 1st. Pastors were not to allow priests to officiate in any of the churches of the various Dioceses without exhibiting authentic proofs of possessing the Bishop's permission; 2d. Requiring the Sacrament of Baptism to be administered in church, except in cases of necessity; 3d. Recommending the celebration of marriage to be performed in church when possible and convenient; 4th. Pastors were to discourage the faithful from entertainments and diversions dangerous to morals, such as theatres and dancing assemblies, and against reading novels and other dangerous books; 5th. Pastors were not to admit to the Sacraments persons who were members of Freemasons' Associations. Archbishop Carroll made great efforts to communicate with the imprisoned Pontiff, Pope Pius VII., but without success. Finally, with much perseverance and care a memorial from the American Bishops was gotten into the hands of Pius VII., but his rigid imprisonment by Napoleon prevented his replying to it. Archbishop Carroll addressed a communication to the trustees of the principal churches in the new Dioceses, notifying them of the requirement of the Holy See that provision be made for the support of the Bishops.

Bishop Carroll had found great difficulty in securing the acceptance of the mitre by several of the ecclesiastics nominated for the new Sees. Rev. Mr. Matignon, to whom he deemed it due

that the See of Boston should be offered, carried his remonstrances against being appointed for the Episcopal office so far as to threaten to leave America if Bishop Carroll's design was persevered in. It was fortunate that so worthy a priest was available for the appointment as Dr. Cheverus, who also felt appalled at the designation of his name and to whom Mr. Matignon generously attributed all the good for religion accomplished in New England. Father Flaget, nominated for the See of Bardstown, went to Europe to escape the appointment. Father David, the missionary of Kentucky, would have received the appointment for Bardstown, but for the great severity of his views and discipline, which had made him unpopular. Of Rev. Patrick Michael Egan, whom Bishop Carroll nominated for the See of Philadelphia, it might well be said that his learning, zeal and piety were only surpassed by his humility. Dr. Concanen, a learned Dominican at Rome, who had already refused a mitre,

arose from the bed of sickness at the command of the Pope to accept the See of New York, for Cardinal di Pietro there visited him and told him for the Holy Father that he must accept the appointment in obedience to the will of God. The last appointment was not made through the nomination of Bishop Carroll, but rather through the recommendation of Archbishop Troy, of Dublin, who exerted at Rome a great influence in the ecclesiastical affairs of America. Bishop Concanen, however, had been a correspondent of Bishop Carroll.

Hereafter we must view the several Dioceses separately, and give their histories independently of each other. America now had its Hierarchy, an Ecclesiastical Province with an Archbishop and four Suffragan Bishops. Contrast it with the imposing Hierarchy of the present day, with one Cardinal Archbishop, twelve other Archbishops, and seventy-three Bishops; there are also one Prefect-Apostolic, and eight Mitred Abbots.



Cecil Calvert (Lord Baltimore).



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HIS EMINENCE JAMES CARDINAL GIBBONS.

Archbishop of Baltimore.



HIS EMINENCE JAMES CARDINAL GIBBONS,

FIRST VICAR-APOSTOLIC OF NORTH CAROLINA, FOURTH BISHOP OF RICHMOND, NINTH ARCHBISHOP OF BALTIMORE, AND SECOND AMERICAN CARDINAL.



ARDINAL GIBBONS, by his activity and faithful services in the various important ecclesiastical positions he has held, has won admiration at home and abroad, and has thus risen rapidly to the highest honors of the Church. Born near the Cathedral in Baltimore on July 13, 1834, and baptized by that eminent priest and scholar, Dr. Charles I. White. He was educated in Ireland, where he won favor by his application to study and his edifying conduct. Embracing the ecclesiastical vocation, he returned to Maryland, and made his preparatory course at St. Charles' College, afterwards completed his theology at St. Mary's College, Baltimore, and was ordained by Archbishop Kenrick in March, 1860. His first services were at St. Patrick's Church, Baltimore, then at St. Bridget's, Canton, where he also attended St. Lawrence's, at Locust Point, as well as the Catholic soldiers at Fort McHenry. Thence he was selected by Archbishop Spalding as one of the assistants at the Cathedral and as his own secretary. Such were his aptness for affairs and his zeal that he was selected for the first Vicar-Apostolic of North Carolina by the Second Plenary Council of Baltimore, and was consecrated by Archbishop Spalding, in the Cathedral, on August 16, 1868, under the title of Adramyttium, and proceeded at once to his difficult and arduous task, making St. Thomas's Church, at Wilmington, North Carolina, his pro-Cathedral.

His work in North Carolina was remarkable; with not over two priests in the State, he secured the services of others in a sparse field, and with seven hundred Catholics he increased their num-

bers by conversions. By arduous visitations through the State, preaching and lecturing in all the towns, and wherever court-house, meeting-house, or hall was obtainable, he removed prejudices and won souls. He prepared his admirable book, *The Faith of Our Fathers*, which he seems to have specially adapted to the Southern mind, and many have been convinced by its sound and unanswerable arguments. No other Catholic book of the kind has ever been printed and circulated in such numbers in this country. On July 30, 1872, he became Bishop of Richmond, as successor to the able controversialist, Dr. McGill, and, though he still remained Vicar-Apostolic of North Carolina, he made his labors and visitations untiring and fruitful in both States. Such was his usefulness that, in 1877, he was appointed co-adjutor of Archbishop Bayley, of Baltimore, under the title of Bishop of Janopolis; on May 29th assumed the actual charge and labors of the Archdiocese in consequence of the feeble health of the Archbishop, and upon his death, in October of the same year, he succeeded as Archbishop of Baltimore, receiving the *pallium* on February 10, 1878. In Maryland, where he was so well known and so congenial to the people, his activity even increased and his successes multiplied. In the midst of arduous labors he has found time to visit various parts of the United States, and he visited Rome as one of the prelates invited to confer with the Pope on the proposed measures for the forthcoming Plenary Council of Baltimore, to revise his little book, write for the Catholic journals, visit his diocese, and preach frequently. He rendered active and useful services to the American Church in preparing for and presiding over the Third Plenary Council in November, 1884, and in promoting the founding of the American Catholic Univer-

sity, the corner-stone of which he laid at Washington, on May 24, 1888.

On June 7, 1886, he was elevated by Pope Leo XIII. to the Cardinalate, as a reward of his labors and a tribute to the venerable See of Baltimore. On June 30th he received the red beretta from the hands of Archbishop Kenrick, of St. Louis, which had been brought over from Rome by Monsignor Straniero and Count Muccioli, with the most brilliant ceremonies, in presence of prelates, priests, and people, and Archbishop Ryan, of Philadelphia, preached the sermon. Since his elevation his labors and visitations have not diminished, but his duties have increased. His popularity is great. He takes an interest also in national affairs and is public-spirited. He took part in the celebration of the Constitutional Centennial at Philadelphia, in September, 1887, where he offered a prayer, and in November, 1888, was the first American Prelate to issue a Thanksgiving circular, which we give as follows :

"To the Clergy, Secular and Regular, of the Archdiocese of Baltimore :

"MY DEAR BRETHREN IN CHRIST:—The President of the United States has recently issued his proclamation appointing

November 29 next as a special day of thanksgiving to Almighty God for the temporal and spiritual favors bestowed upon us all during the year now drawing to a close. The faithful of the Archdiocese, having in common with our fellow-citizens deep cause for gratitude to the Giver of every good and perfect gift, will, we feel confident, be equally desirous of evincing their spirit of thanksgiving.

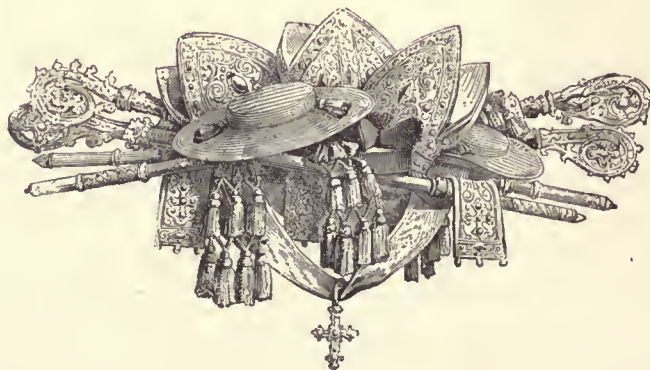
"We should all be grateful for the temporal prosperity, for the peace, liberty, and good order which prevail throughout our common country. The labors of the husbandmen have been crowned with abundant harvests; commerce and industrial pursuits have gone forward with even stride. The spirit of fraternal charity keeps pace with the diffusion of Christian knowledge in the land.

"It is true, indeed, that disasters by floods and storms in the West and that pestilence in the South have darkened and afflicted many a home. But even in those visitations of sorrow we should humbly bless Our Heavenly Father, whose mysterious dispensations we cannot fathom, but should always adore. We should kiss the hand that strikes as well as the hand that caresses, for whether He smites or fondles He is always a loving Father. And these occasional calamities are but the shadows that bring out in bolder relief the bright picture of our national prosperity.

"While, too, in other lands the times for choosing the rulers of the nation are often occasions of political convulsion, of the interruption of all peaceful pursuits, and sometimes even of strife and bloodshed, the recent contest between ten millions of voters of the Republic, representing sixty millions of people, has been settled peaceably and constitutionally, without the loss of a single life, or even any interruption in men's ordinary avocations.

"In heartfelt and grateful acknowledgment of all these blessings, and to humbly implore their continuance, you are requested, reverend dear fathers, to recite after the late Mass in your respective churches on Thanksgiving Day the prayer for the authorities, and the faithful throughout the Archdiocese are invited to assist at the service.

"J. Card. GIBBONS, Archbishop of Baltimore."





Georgetown College.

CHAPTER II.

PROVINCE OF BALTIMORE—ARCHDIOCESE OF BALTIMORE.

History of the Archdiocese of Baltimore from 1810, and of the Suffragan Dioceses of Charleston, Richmond, Savannah, St. Augustine, Wheeling, and Wilmington, and the Vicariate Apostolic of North Carolina, from their Erection to the Present Time.



AFTER the division of the original Diocese of Baltimore by the erection of the Sees of Boston, New York, Philadelphia, and Bardstown, the Archdiocese of Baltimore embraced the States of Maryland, Virginia, North Carolina, South Carolina, Georgia, with the western territory covering the present States of Alabama and Mississippi, and the District of Columbia. In addition to the above, Archbishop Carroll had to bear the burden of the administration of the vast Diocese of Louisiana and East and West Florida. Desirous of composing the difficulties of the last-named Diocese, the Archbishop requested Father Nerinckx to undertake the task of restoring order there, but that excellent but resolute priest refused the duty; he next suggested Rev. William Louis Du Bourg for this office, but his duties as

President of Georgetown College and the needs of the College prevented his absence from Georgetown. The Archbishop then sent the Rev. Mr. Sibuard to New Orleans. He also requested Bishop Plessis, of Quebec, to continue his Episcopal services to the Catholics on the Northwestern boundaries. It was a convenient arrangement of all questions of jurisdiction, by which Bishop Plessis made Bishops Cheverus and Flaget and Father Kohlmann his Vicars-General, and these in turn appointed Bishop Plessis Vicar-General in the Dioceses of Boston, New York, and Bardstown. Bishop Cheverus performed all necessary Episcopal offices for the Diocese of New York, and all the newly appointed Bishops and Father Kohlmann, as Administrator of New York, applied constantly to Archbishop Carroll for advice and guidance in the organization and government of their respective Dioceses.

Religion grew strong and flourishing near

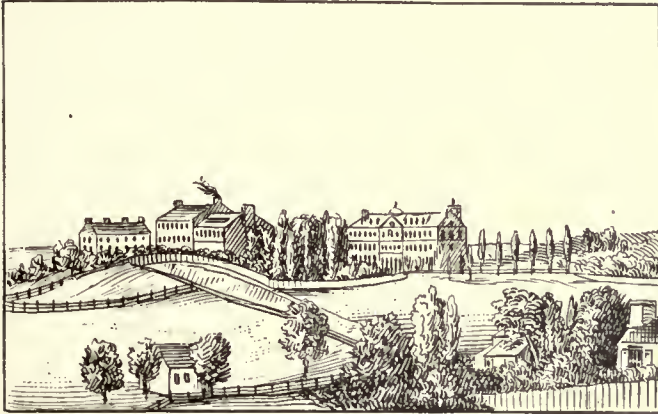
Emmitsburg, where, as we have seen, the Sulpitians had placed their little Seminary. Rev. John Du Bois, the missionary of that region, built a church on the mountain, which was visited by Bishop Carroll in 1808. In 1809 sixteen young ecclesiastical students from Pigeon Hills reached Mt. St. Mary's, log-houses being the only accommodations for priests, professors, and pupils. Father Du Bois began the log-houses in two rows; these were the original College buildings, in which academic instruction was given to secular pupils, all Catholics. In 1810 the College had forty students; in 1830 sixty.

But a new and most important element was to enter into the religious and educational activity and destiny of Emmitsburg. Mrs. Elizabeth A. Seton, a widow-lady of New York city, possessed of great accomplishments, beauty, and social eminence, had become a convert to the Catholic faith. Her children followed her example. Deserted by old friends, a little school she opened in New York was not patronized, and she thought of trying the more Catholic atmosphere of Canada. Her ecclesiastical friends, Dr. Matignon, Father Cheverus, and Mr. Tisserant saw in her deep piety, her pure nature, her exalted character, and devout aspirations evident signs of a high vocation. By their advice we find her, accompanied by her daughters, opening a school in Baltimore near St. Mary's, whose devotion-inspiring chapel attracted this beautiful soul to the Masses from dawn till breakfast-time, and to daily Benediction. Her school gained scholars, and her pious household gained pious companions. In 1809 the holy members of the household assume a religious habit, take the three vows of poverty, chastity, and obedience, and devote themselves to education and to charity. Bishop Carroll blessed their community and received their vows. Rev. Mr. Cooper, also a convert, purchased property for them at Emmitsburg, and in May, 1809, Mrs. Seton, her daughters, two sisters-in-law, and one of her companions from Baltimore occupied a log-hut on Mt. St. Mary's, and in 1810 they occupied the new house erected for them by Mr. Cooper, under the patronage of St. Joseph. They devoted themselves to teaching the poor, visiting the sick, and to the conduct of an Academy. In 1810 Bishop Flagnet arriving from Europe, placed in Mrs. Seton's

hands a copy of the Institute of the French Sisters of Charity of St. Vincent de Paul, and this formed the model of their organization. Bishop Carroll made changes in the rules suited to their situation. In 1812 the Sisterhood received his official approbation, Mrs. Seton was elected Mother by the Sisters, and Rev. John Du Bois was appointed their Superior.

On August 11, 1811, Archbishop Carroll received the *Pallium*, emblem of his Archiepiscopal jurisdiction, which had been sent through the British Minister, from the hands of Bishop Neale. The West India Islands, including Santa Cruz, St. Monica, St. John, St. Eustatia, Barbuda, St. Kitts, and St. Antigua, were placed under his jurisdiction, and he took immediate steps for the care of the religious interests of Catholics there. At the consecration of the new Bishops, in 1810, it was understood that a Provincial Council should be held in Baltimore in 1814, but, as the Pope was still a prisoner, and no authority could be obtained from him for holding the Council, it was indefinitely postponed. Religion had greatly progressed up to this time in the Diocese of Baltimore, but the war of 1812 checked its march. Though opposed to the policy of war, being a Federalist, Archbishop Carroll supported his own country in the struggle, as did all his clergy. Now the news of Napoleon's fall arrived, the Sovereign Pontiff returned in triumph to Rome, and Archbishop Carroll issued a Pastoral of congratulation to his people on the subject, and in accordance with his request a *Te Deum* was chanted in all the churches. In the summer of 1814 the din of war resounded near, Washington was captured, and though the British were repulsed from Baltimore, the lower counties of Maryland were overrun, and divine service in many places suspended. The Archbishop had prayers for the success of our cause said in all the churches. The death of Bishop Egan left two of his Suffragan Sees vacant, which caused great anxieties to the Archbishop, who used his best efforts to guard the interests of religion in the Dioceses of New York and Philadelphia. In the midst of his sorrows he was cheered by the news of the restoration of the Society of Jesus by Pope Pius VIII., which was done on August 7, 1814. He had also the consolation of seeing Georgetown College advance

under the able presidency of Father Grassi to great prosperity. The Sodality of the Blessed Virgin was founded in 1810, and in May, 1815, Congress raised the College to the rank of a



Georgetown College in Olden Times.

University. Archbishop Carroll was not only a friend of collegiate education for the wealthier classes and for the ecclesiastical candidates, but he was also in favor of suitable education for the middle classes and the poor, and he favored the formation of a society for this purpose in St. Patrick's parish by Rev. Mr. Moranvillé, whose efforts resulted in the opening of the first parochial school.

The Presidents of Georgetown College from its foundation to the present time have been as follows: Robert Plunkett, S. J., from October, 1791; Robert Molyneux, S. J.; William Louis Dubourg, afterwards Bishop of New Orleans and Bishop Montanban in France, till 1799; Leonard Neale, afterwards Archbishop of Baltimore, 1806; Robert Molyneux, S. J.; William Mathews, 1808; Francis Neale, S. J., 1810; John Grassi, S. J., 1812; Benedict Joseph Fenwick, S. J., afterwards Bishop of Boston, 1817; Anthony Kohlmann, S. J., 1819; Enoch Fenwick, S. J.; Benedict Joseph Fenwick, S. J., 1824; Stephen L. Dubuisson, S. J., 1825; John Beschter, S. J.; Thomas F. Mulledy, S. J., till 1837; William McSherry, S. J., till 1839; James Ryder, S. J., 1840; Thomas F. Mulledy, S. J., from 1845; James Ryder, S. J., from 1848; Charles Stone-street, S. J., from 1851; Bernard A. Magnire, S. J., 1852; John Early, S. J., 1858; Bernard A. Magnire, S. J., 1866; John Early, S. J., 1870-73; Rev. P. F. Healy, S. J., 1873-82; James A. Doonan, S. J., to 1888; J. Havens Richards, S. J., 1888-89. During the second administration of Dr. Ryder, in 1848, the



Robert Molyneux.



Rev. Win. L. Dubourg.



William Mathews.



Rev. Francis Neale.



Rev. Benedict J. Fenwick.



Thomas F. Mulledy.



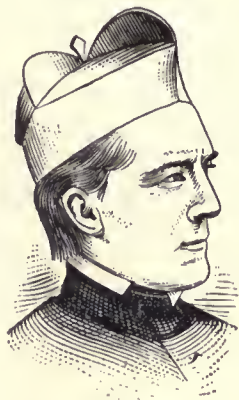
James Ryder.



Charles Stonestreet.

Medical Department of Georgetown College was established, and it was during the second ad-

ministration of Father Maguire, which extended from 1870 to 1873, that the Law Department



Bernard A. Maguire.



John Early.

was founded; so that Georgetown College has now in operation all the departments of the University. On February 20, 21, and 22, 1889,



Rev. P. F. Healy.

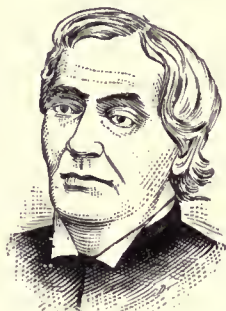


James A. Doonan.

Georgetown University celebrated the centennial anniversary of its foundation. The President of the United States, Mr. Cleveland, and his wife,



Father Angelo Secchi.

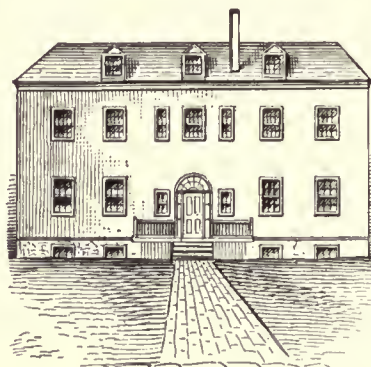


Father Curley.

Cardinal Gibbons, several Archbishops and many Bishops, a large body of the clergy, and the College Alumni in great numbers attended the

ceremonies, which were grand, imposing, and joyous.

The Archbishop of Baltimore had to provide for the needs of religion in the distracted Diocese of Louisiana and the Floridas in 1812, and again,



First Building Erected, Georgetown College.

in 1815, for the Church of Charleston; and he continued by his wisdom, prudence, foresight, and firmness to have his influence felt beneficially throughout the entire country.

In the midst of these cares and labors his strength began to decline, and yet his vigilance for the interests of religion and his own calmness and cheerfulness of disposition remained unchanged.

He was invited by the citizens of Baltimore to lay the corner-stone of Washington's Monument, which was near his new Cathedral, but his health would not permit him to accept the invitation. By November his weakness became so great and his illness so dangerous that, on the 22d of that month, he received the Holy Viaticum and Extreme Unction in the presence of all the members of the Seminary. His last moments were most edifying: he requested to be laid on the floor to die; he told a priest, who quietly entered his room, that he knew that he came for a book giving the ceremonies for an Archbishop's funeral, and exactly where he would find the book on the shelf; he requested his attendants to provide a carriage for his sister and relatives as the end was at hand, and then, changing his position, he calmly and resignedly gave up his great soul to his Creator. His death occurred on Sunday, December 3, 1815. His funeral was the most solemn and impressive event Baltimore had ever witnessed. All denominations, ministers and citizens, united with Catholics in paying honor to the name, memory, services, labors, and virtues of the Patriarch of Catholicity in America. He embraced the cause of the Catholic Church at a time when she was poor, had few priests or churches, but small scattered congregations, was oppressed by law, when the entire body of the

clergy succumbed to the blow that suppressed the Society of Jesus, of which they were all members, when universal prejudice stigmatized her, and when she had no organization, nor wealth, nor power, nor patronage. He became her leader, and by his great study, exertions, perseverance, and courage, by his wisdom, good management, exalted virtues, and administrative abilities, he had founded the hierarchy, organized dioceses, multiplied churches, established missions, colleges, academies, and seminaries; had commenced and placed works of Catholic charity in a prosperous condition, introduced religious orders and founded sisterhoods, and by his foresight shaped the action of the American Church for ages of prosperity and good. As a citizen and patriot he ranked with the Fathers of the Republic. Such were the simplicity and frugality of his life that he labored with undiminished vigor until he reached his eightieth year. The contemporaneous tributes to his exalted worth and character placed him historically among the very foremost men our country has ever produced. What Washington was to the American Republic,

Archbishop Neale, who was co-adjutor with the right of succession. He was then nearly seventy years old and enfeebled by the arduous missionary labors and sacrifices of a long lifetime. He entered upon his arduous duties with characteristic energy, and as far as his health permitted



Medical Department, Georgetown College.



Law Department, Georgetown College.

lic, Archbishop Carroll was to the American Church.

By the death of Archbishop Carroll the government of the vast Diocese of Baltimore passed into the hands of the saintly and venerated

took active part in public ecclesiastical events. He resided at the Convent of Georgetown, but went to Baltimore whenever duty called. In 1816 he received the Pallium sent to him by Pope Pius VII. One of his first acts was to apply to Rome for authority to establish the Visitation Order in this country and endow their Convent at Georgetown with all the rights and privileges of the Institute of St. Francis de Sales and of St. Jane Frances de Chantal, and he had the consolation of receiving a sanction to his work from Pius VII. in 1816. This event, one of the most important in the history of the Church in this country, has placed the name of Archbishop Neale among those of the great benefactors of the country. He continued to sustain this fine institution as long as he lived. He appointed as ecclesiastical superior of the Visitation Nuns the Rev. Mr. Clorivière, an eminent and able priest from France, whose services, both spiritual and temporal, to the Sisters of the Visitation were invaluable. The perse-

verance of the Sisters in adhering to their vocation as Visitation Nuns has already challenged our admiration, but through many years after their recognition as members of the Order they had to struggle with adversities, and with pecuniary difficulties. The appointment of Rev. Mr. Clorivière as their Superior was providential; for years they enjoyed the happiness of his able and disinterested counsels. Their school being their only means of support, its poor patronage had led to such great embarrassments and poverty that in 1824 the Sisters saw no recourse but failure and dispersion. This calamity was providentially averted by the advent to the school of the daughters of Mr. John B. Lasala, a Spanish merchant of New York, who kindly advanced to the Sisters the payment of his daughters' tuition and board for several years. Their generous Superior, Rev. Mr. Clorivière, now had his own patrimony in Brittany sold, dedicated the proceeds to the relief of the institution and erected there with the Academy, the Devotional Chapel of the Sacred Heart, and assisted largely in establishing the Sisters' Free School. From this time the Visitation Nuns were flourishing and have multiplied throughout the land their elegant academies for the refined education of young ladies. In 1826 they had the misfortune of losing by death their second best friend, Rev. Mr. Clorivière. Rev. Mr. Whelen next became Ecclesiastical Superior of the Visitation, and he generously went to Europe at the request of the Sisters and visited the institutions of France and Savoy for the purpose of inducing some Visitation Nuns, thoroughly acquainted and imbued with the rules and spirit of the Order, to come to Georgetown for the instruction and thorough initiation of its Sisters. He returned in August, 1829, accompanied by three Visitation Nuns, Sister Mary Agatha Langlois, of Mans; Sister Mary Magdalena d'Aréges, of Fribourg, and Sister Mary Regis Mordant, of Valence, who remained three years and left only when they saw the perfect spirit of the institution prevailing at Georgetown. In 1846 the Convent at Georgetown sustained the loss of the saintly foundress, Mother Mary Theresa, who died in the odor of sanctity.

Equal perseverance in a holy cause was shown by the Sisters of Charity, founded by Mother Seton. They, too, desired to obtain from France

a Sister to lead them to the full realization of the spirit of St. Vincent de Paul. Abbé Flaget in 1810 secured for this purpose from the Mother House at Paris Sister Mary Byseray, who, however, only reached, on her way to Emmittsburg, Bordeaux, where Napoleon's government prevented her departure. In 1812, when the Sisterhood numbered twenty, an election resulted in the choice of Mother Seton as Superior, a position she continued to fill with extraordinary ability until her death. Her two sisters-in-law, Miss Cecilia and Miss Henrietta Seton, also went to Emmittsburg, Protestants, but they soon saw the true faith in the holy lives of their relative and her companions. After entering the Church and becoming Sisters of Charity both these pure souls went to their early reward in 1810. Mother Seton's two daughters entered the Sisterhood; Annina died in 1812, Ann Rebecca in 1816, wearing the coarse but holy habit of St. Vincent

de Paul. After building up her pious congregation of Sisters to number fifty, with flourishing institutions at Emmittsburg, containing convent, novitiate and female academy, and with colonies in charge of the orphan asylums in Philadelphia and New York, this noble and admirable lady, Mother Seton, died at Emmittsburg, at the age of forty-



Rev. Leonard Neale.

seven, on January 4, 1821, leaving behind her benedictions for our land. Archbishop Neale, during his short administration, cherished with paternal care the Sisterhood of Charity.

This venerable prelate felt the heavy hand of time upon him. He humbly thought himself unequal to the task and requested Rome to associate with him Bishop Cheverus, of Boston, in the administration of the Archdiocese. While Pius VII. was willing to grant his request, it was difficult to find another Cheverus for Boston. Bishop Cheverus visited Baltimore at the request of the Archbishop, and on learning his plans in regard to himself unfolded to the Metropolitan the many difficulties in the way. He advised the Archbishop to seek a Co-adjutor among the Jesuit Fathers of Maryland, and also named the Sulpician, Rev. Ambrose Maréchal. After several

Jesuits declined the appointment, Rev. Mr. Maréchal was appointed Co-adjutor of Baltimore, under the title of Bishop Stauropolis, with the right of succession, by brief of July 24, 1817, but before the signing of the Papal documents Archbishop Neale died, on June 15, 1817, at the Georgetown Convent, where he was buried and where his remains are still venerated as the relics of a saint.

The bulls of his appointment arrived in Baltimore on November 10, 1817, and Archbishop Maréchal was consecrated by Bishop Cheverus at Baltimore on December 14. At the very outset of his administration Archbishop Maréchal found his path beset with cares and difficulties. Not accustomed by long and traditional usage to obey ecclesiastical authority, the Catholic laity in several instances thought their churches should be managed like Protestant churches. The management of Church property led to conflicts between lay trustees and the pastors or Bishops, and revolts, almost schisms, were the results. The prudence, mildness and firmness with which Archbishop Maréchal met these difficulties were recognized at the time and have been approvingly recorded in the annals of our Church history. Personal criticisms also fell to his lot, for the foul spirit of nationalism soon then appeared in this country. The Irish clergy and congregations had greatly increased, and these, while seeking the honors of the Church for themselves, accused the Archbishop, a Frenchman, of showing favoritism for Frenchmen, whom they characterized as monarchists, while he neglected and set aside English-speaking priests who were good republicans. The French clergy who came to the United States were men of pure and simple piety, of great learning and fine ecclesiastical training; irreproachable in their lives and strict in training and correcting their flocks in the practice of Christian lives. Many of their critics were less exemplary and less severe against abuses. The accusation against Archbishop Maréchal was utterly unfounded, and he, by his impartial and dignified course, lived it down. His fine Pastoral of 1819 clearly and firmly lays down the position of the Catholic Church in regard to the true positions of Bishops, priests and laity, and went far to restore order in the Diocese.

In 1818 the Catholics of Georgia and the Carolinas petitioned Rome for the appointment of a Bishop for the South. Rev. Robert Brown, an Irish priest of the Order of St. Augustine, carried the petition to Rome. Archbishop Maréchal approved the movement. The Holy See accordingly subdivided the Archdiocese of Baltimore in 1820 by creating the See of Charleston and appointed Dr. England its first Bishop. About the same time Rome erected the See of Richmond, but it was without the Archbishop's knowledge. When he discovered it and saw that Right Rev. Patrick Kelly had been appointed and had arrived at Norfolk, he represented to Rome that the step was premature. Rome recalled Dr. Kelly to Ireland and confided the administration of the Richmond Diocese to the Archbishop of Baltimore.

Archbishop Maréchal took a deep interest in building the Cathedral of Baltimore. He placed in it the splendid marble altar which the priests of Marseilles, his former ecclesiastical students in various seminaries of France, had presented to him, and on May 31, 1821, he experienced the most profound pleasure in dedicating this noble temple to divine service. In the midst of his many solitudes Archbishop Maréchal was consoled by well-authenticated miracles wrought in his Diocese. Mrs. Mattingly, a pious widow and sister of Mr. Carbery, Mayor of Washington, was miraculously and suddenly cured, after all her physicians had pronounced her case beyond hope, and to this was added the miraculous cure of a Visitation Nun at Georgetown. In 1821 Archbishop Maréchal made his visit to Rome and gave an account of his Diocese, which was most flourishing. In 1825 Archbishop Maréchal approved the only colored body of Religious in the United States, the Sisters Oblates of St. Frances, in which colored Sisters devote themselves to the education of children of their own race, which still is a flourishing community in Baltimore. By the erection of the Sees of Boston, New York, Philadelphia, Bardstown, Charleston, Richmond, Cincinnati and New Orleans the Archdiocese of Baltimore was reduced to its present proportions, embracing Maryland and the District of Columbia. Feeling his health declining under the inroads of a dropsical disease, Archbishop Maréchal applied to Rome for a Co-adjutor, and on January

8, 1828, Pope Leo XII. issued his brief appointing Rev. Dr. James Whitfield Co-adjutor of Baltimore, under the title of Bishop of Appollonia, with the right of succession. The documents did not arrive until after Dr. Maréchal's death, on January 29, and the new Archbishop was consecrated by Bishop Flaget, of Bardstown, on July 25. He was an Englishman by birth, was ordained in France and at the time of his appointment was pastor of St. Peter's Church, Baltimore.

Archbishop Whitfield devoted himself to the work of his Diocese with great zeal and energy, and applied his liberal fortune to the interests of religion in building churches, providing priests for them and in erecting institutions of piety, education and charity. The Association for the Propagation of the Faith having been formed in France in 1815, chiefly through the suggestions and efforts of an American prelate, Dr. Du Bourg, and a pious lady at Lyons, whom he enlisted in the cause, and its object being to aid the American Missions, Archbishop Whitfield, with prompt zeal, laid the wants of the country and of his Diocese before this noble organization and gave a minute account of the state of religion in America. This appeal and those of his predecessor were successful, for there was received for the Diocese between 1825 and 1834 the sum of thirty-two thousand francs. A donation was also sent to Mt. St. Mary's College, and Louis XVIII. and Charles X. sent liberal donations to the Archdiocese. He was a warm friend of the orphans, and on September 11, 1828, he laid the corner-stone of the Baltimore Orphan Asylum. In November he commenced a thorough visitation of the Dioceses of Baltimore and Richmond, and, besides his other episcopal labors, he blessed new churches, laid the corner-stones of others and selected sites for others. The Archdiocese then contained fifty-two priests and about seventy thousand Catholics.

Archbishop Whitfield soon after his appointment took measures for assembling the Bishops of the American Church in the First Provincial Council of Baltimore. Many obstacles presented themselves, but these Archbishop Whitfield overcame and the sanction of the Holy See was obtained. The Council was opened at the Baltimore Cathedral on Sunday, October 4, 1829, and was

attended by the Archbishop of Baltimore; Right Rev. Benedict Joseph Flaget, Bishop of Bardstown; Right Rev. John England, Bishop of Charleston; Right Rev. Edward Fenwick, Bishop of Cincinnati; Right Rev. Joseph Rosati, Bishop of St. Louis and Administrator of New Orleans, and Right Rev. Benedict Joseph Fenwick, Bishop of Boston. Four prelates were absent: Right Rev. John Dubois, Bishop of New York, in Europe; Right Rev. John B. David, Co-adjutor of Bardstown and proxy for the Bishop of New York, sick; Right Rev. Michael Portier, Bishop of Mobile, in France; and Right Rev. Henry Conwell, bearing the title of Bishop of Philadelphia, represented in the Council by Very Rev. William Matthews, Administrator of Philadelphia. At the opening solemn Mass by Archbishop Whitfield, he was invested with the Pallium by Bishop Flaget, and Bishop England preached the sermon. The sessions of the Council were closed on Sunday, October 18. The Bishops addressed a letter to the Holy Father, dated the 24th, submitting their decrees, which were thirty-eight in number, which were approved by the Propaganda on June 28, 1830, confirmed by the Pope on September 26 and returned to Archbishop Whitfield on October 16. By these decrees Bishops were empowered to send to any part of their Dioceses, or recall them, any priest belonging to such Dioceses; priests could not leave their Dioceses without the consent of their Bishops; Bishops were not to grant faculties to strange priests unless they were recommended by the Bishops from whose Dioceses they came; Bishops were not to allow churches to be erected or consecrated whose titles were in lay trustees; laymen or lay trustees were not to exercise the right of institution or patronage over pastors of churches; Protestant versions of the Bible disapproved and the Douay Bible recommended; sponsors at baptisms were not to be heretics or scandalous or persons ignorant of the Faith; recommended that baptism be administered in church; care enjoined on pastors in administering matrimony; Catholic education for Catholic children, etc. It was estimated by the Bishops that the Catholic population of the United States at this time was half a million. Two admirable Pastorals, one addressed to the clergy and the other to the laity, were issued by the Council.

On October 13, 1829, Archbishop Whitfield announced the jubilee of Pope Pius VIII. He prosecuted the work on the Cathedral, partly by contributions systematically collected and largely by his own means. One of the towers was finished by him and the other was far advanced. He also built with his own private means St. James' Church, Baltimore, laying the cornerstone on May 1, 1833. He expended a considerable sum on the episcopal residence.

In 1833 Archbishop Whitfield summoned the Second Provincial Council of Baltimore to assemble on October 20th, and the prelates who attended were Archbishop Whitfield, who presided; Right Rev. John B. David, Co-adjutor of Bardstown; Right Rev. John England, Bishop of Charleston; Right Rev. Joseph Rosati, Bishop of St. Louis; Right Rev. Benedict Joseph Fenwick, Bishop of Boston; Right Rev. John Dubois, Bishop of New York; Right Rev. Michael Portier, Bishop of Mobile; Right Rev. Francis Patrick Kenrick, Co-adjutor of Philadelphia; Right Rev. Frederick Résé, Bishop of Detroit, and Right Rev. John B. Purcell, Bishop of Cincinnati. The principal matters embodied in the decrees of the Council were: The regulation of the diocesan boundaries; the manner of selecting Bishops for vacant Sees; confiding the spiritual care of the Indians beyond the boundaries of the Dioceses to the Jesuits; provision for the spiritual care of the negroes emigrating to Liberia; establishment of theological seminaries; the regulation of books to be used in the Catholic schools. The decrees of the Council were approved at Rome.

The three religious congregations of ladies in the Diocese—the Sisters of Charity, the Carmelites and the Visitation Nuns—received a father's care from Archbishop Whitfield, and he brought the Carmelites from Port Tobacco and settled them in Baltimore, where, under a relaxation of their rule, obtained by him from Rome, they opened a female school, the income from which relieved their poverty, and continued with good results until 1852. After an energetic, useful and successful administration, Archbishop Whitfield died on October 19, 1834, ripe in virtue and in age, and after a life crowned with noble deeds. He had applied for and obtained the appointment of Rev. Dr. Samuel Eccleston, President of St.

Mary's College, as his Co-adjutor, and consecrated him under the title of Bishop of Thermia in the Baltimore Cathedral on September 14, 1834.

In 1835 Archbishop Eccleston received the Pallium, and entered with ability and zeal upon the administration of the Dioceses of Baltimore and Richmond. He was a convert to the Catholic faith, a man of great dignity, affability, eloquence and administrative ability. His administration was eventful and fruitful. To provide religious education for Catholics was one of Archbishop Eccleston's first aims. He encouraged the teaching Orders—male and female—and introduced new ones. The Visitation Nuns founded new schools and convents in Baltimore, Frederick and Washington. The Brothers of St. Patrick were brought to Baltimore in 1846, a manual labor school was founded by Rev. James Dolan and placed in care of these good Brothers. Observing the great increase in the German Catholic population, he entered into negotiation with the Redemptorists of Austria, and received the first Redemptorists in the United States in 1841. They built the beautiful Church of St. Alphonsus at Baltimore and established their novitiate of Annapolis in the venerable old mansion once the residence of Charles Carroll of Carrollton, where they have since erected a large and handsome church, novitiate and convent. He also introduced the Lazarists into his Diocese. In Baltimore also the Churches of St. Vincent, St. Joseph's, St. Peter, St. Michael, the new Lazarist church, and the Carmelite and Visitation chapels were erected. Ten churches were promoted by his care, in other parts of the Diocese, such as Cumberland, Laurel, Pikesville, Elkridge, Ellicott's Mills, Govanstown, Havre de Grace and elsewhere, and he doubled the number of priests therein by the introduction of the Redemptorists and Lazarists. Mt. Hope Hospital for the insane arose under his approving care, as also a large association known as the Young Catholic's Friend Society. Another important work was the establishment of St. Charles' College, near Ellicott's Mills, for the preparatory education of young Catholics for the priesthood, and which owed its early endowment to Charles Carroll of Carrollton. Archbishop Eccleston never rested until he had

placed it on a permanent and well-provided foundation.

The most remarkable feature of his administration was the convening under his presidency of five provincial Councils of Baltimore, which were in fact national Councils, and these Councils strikingly illustrate the growth of the Church in the United States. The Third Provincial Council commenced its sessions on April 16, 1837, was attended by eight Bishops, and resulted in the erection of the Sees of Nashville, Natchez and Dubuque, and the nomination of Bishops for them. The Fourth Provincial Council assembled on May 17, 1840, and was attended by thirteen Bishops, including the invited Bishop De Faubin Janson, of Nancy, France, an exile from his Diocese, a prelate who had rendered great services to religion in America. This Council addressed a noble letter of sympathy to the Archbishop of Posen and to the Bishop of Cologne, confessors of the faith. Its deliberations related chiefly to the encouragement of temperance societies, the severance from Baltimore of the Diocese of Richmond, to which See Bishop Whelan was nominated, and to the best methods of holding, preserving and transmitting ecclesiastical properties. The Fifth Provincial Council, held May 14, 1843, was attended by sixteen Bishops, and its decrees related to the imposition of the penalty of excommunication *ipso facto* against Catholics who should obtain a civil divorce and contract a second marriage, and to the subdivision of old Sees and the erection of new ones. The appointments of Bishops by the Holy See, in compliance with the recommendations of this Council, will be related under the histories of the respective Dioceses. The Sixth Provincial or National Council of Baltimore met on May 10, 1846, and was attended by twenty-three Bishops—a striking proof of the extraordinary growth of the Catholic Church. By their first decree the Fathers proclaimed the "*Blessed Virgin Mary*, conceived without sin," as the patroness of the United States. More new Sees were provided for, and nominations of Bishops for them were made. At the close of the Council, after Archbishop Eccleston had retired, the Fathers of the Council unanimously resolved to present to him, as a token of their veneration and attachment, the cross, vases and

ornaments belonging to an archiepiscopal "cappelle." Bishop Kenrick was appointed to make the presentation, which he did in a letter filled with the sentiments of admiration and gratitude of his colleagues. In approval of the decrees of the Council, the Holy Father granted the request of the prelates by permitting the words "immaculate" and "immaculate conception" to be added to the preface of the Mass on the Feast of the Immaculate Conception, and the invocation, "Queen, conceived without sin, pray for us," to the Litany of the Blessed Virgin. This was before the definition of the dogma of the Immaculate Conception.

Archbishop Eccleston was the first to introduce the Brothers of the Christian schools into the United States. He had the happiness of receiving the Brothers in Baltimore in November, 1846, and their first establishment in this country, a novitiate, was opened under the patronage of the Archbishop at Calvert Hall. It is impossible to estimate the good resulting from such movements, or to measure the gratitude due to Archbishop Eccleston for starting an organization which enabled Bishops and pastors to open in all parts of the land parochial schools, now counted by thousands.

The Seventh Council of Baltimore, convened on May 6, 1849, was attended by twenty-five Bishops, and its proceedings included a declaration of the belief of the American Church in the Immaculate Conception of the Blessed Virgin, and its readiness to receive intelligently the definition of the dogma; manifestation of sympathy for the Holy Father, Pius IX., in ordering Peter Pence collections, and to the erection of new Sees and Episcopal appointments. The amount of Peter Pence transmitted from this country by Archbishop Eccleston to the exiled Pontiff was twenty-six thousand dollars.

Religion made great progress in Maryland during this administration in the multiplication of churches and educational and religious institutions; the number of priests was nearly doubled, and fifteen new churches erected; the second tower of the Cathedral was completed; the sanctuary and altar were raised higher; the base for the portico was built; the exterior renovated; the touching of the interior commenced, and the grounds greatly improved. This emi-

nent and successful prelate died at the Convent of Georgetown on April 22, 1851; his death was like his life—noble and Christian-like; the funeral cortege from Georgetown to the Washington depot was most solemn, the President and his Cabinet joining in it, and his funeral at Baltimore was a grand and spontaneous tribute to his virtues and services to religion.

While the Sixth Council was in session in 1846, the Government at Washington expressed a desire to appoint two Catholic chaplains for the armies engaged in the war against Mexico. Archbishop Hughes arranged the affair between the administration and the provincial of the Society of Jesus, and Fathers Anthony Rey and John McElroy were appointed, and lost no time in repairing from Georgetown College to the seat of war. Father Rey soon sacrificed his life while discharging the merciful offices of his noble undertaking, and Father McElroy continued his exalted labors to the close. The College of Georgetown and the Society of Jesus made great progress from the small beginning, under Archbishop Carroll, as recorded in these pages. In 1850 the Jesuits had colleges also in Washington and Worcester, and afterwards in New York, Fordham, Baltimore, St. Louis, Cincinnati, Boston, Chicago, Milwaukee, New Orleans, Philadelphia, San Francisco, Santa Clara, Buffalo, Cleveland, Denver, Detroit, Galveston, Leavenworth, Mobile, Spokane Falls, in Washington Territory; Jersey City, Omaha, and the magnificent College of the Sacred Heart of Jesus, at Woodstock, Maryland, for the thorough education and preparation of scholastics for the priesthood. Numerous churches and missions are attached to these colleges. The Maryland and New York Jesuits are now united in the New York and Maryland Province. There is a Western Province of the Society with headquarters at St. Louis, and a Southern Province with headquarters at New Orleans.

An important era is now reached in the history of the American Church—more significant even than that attained in 1808–10, when the Church emerged from a single Diocese into an Ecclesiastical Province, with an Archbishop and several suffragan Bishops—now we are to welcome several Ecclesiastical Provinces, each with its suffragans. By Papal Brief in July, 1846,

was erected the Archiepiscopal See of Oregon City, with the Sees of Nesqueley, Vancouver's Island, Princess Charlotte, Walla Walla, Fort Hell, Colville and New Caledonia as suffragans. By Papal Brief of July 20, 1847, the See of St. Louis was erected into an Archiepiscopal See, with the Suffragan Sees of Dubuque, Nashville, St. Paul and Chicago. By Papal Briefs of July 19, 1850, the See of New York was erected into an Archiepiscopal See with the Suffragan Sees of Boston, Hartford, Albany and Buffalo as suffragans. New Orleans became an Archiepiscopal See with the Sees of Mobile, Natchez, Little Rock and Galveston as suffragan, and the See of Cincinnati became Archiepiscopal with the Suffragan



Most Rev. Francis Patrick Kenrick, D. D., Archbishop of Baltimore.

Sees of Louisville, Detroit, Vincennes and Cleveland. In the Oregon Province the See of Nesqueley was within the United States, and Vancouver's Island Diocese was partly in the United States and partly in British America. The histories of these Ecclesiastical Provinces and Dio-

ceses will be given in their respective places. The Fathers of the Seventh Council proposed candidates for all vacant Sees, and addressed Pastorals to the clergy and laity indignantly and eloquently denouncing the outrages inflicted upon the Holy See in the person of Pius IX. by the revolutions in Europe.

Letters Apostolic from Rome, dated August 3, 1851, transferred Right Rev. Francis Patrick Kenrick, a prelate noted for his learning, sanctity and firmness, from Philadelphia to the Archiepiscopal See of Baltimore; and by brief of August 9th, the Holy See appointed Dr. Kenrick Apostolic Delegate, with a presidency over the National or Plenary Councils of the American Church; and by a decree of July 25, 1858, the prerogative of place was granted to the Archbishops of Baltimore, so that in Councils and other Ecclesiastical assemblies of every kind the precedence and seat of honor was to be given to them above all other Archbishops and Bishops without regard to the order of promotion or consecration. The first great act of Dr. Kenrick's administration was to call together the Prelates of the United States in National or Plenary Council on May 9, 1852; and this august assembly, over which he was the first to preside, was attended by six Archbishops and twenty-six Bishops and their respective theologians. The recommendations for the erection of new Sees were the most important business transaction, and these were ratified at Rome, with the exception of making Boston a Metropolitan See, erecting the See of Wilmington, and making Florida a Vicariate Apostolic. A Pastoral of unusual power was issued, which laid down rules for the tenure of Ecclesiastical property, condemning Free Masonry and other secret societies, encouraging religious vocations, and condemning the system of public education which taxes all for schools in which God and his religion are ignored, and in which children of every denomination are to be educated together. The Provincial Councils of Baltimore, in which assembled the Archbishop of Baltimore and the Suffragan Bishops of the Province, were thenceforth held every three years, and their deliberations had a marked effect in promoting institutions of religion, learning and charity, and in multiplying churches, priests and religious. In 1862—for the National

Councils were to be held every ten years—the civil war prevented the assembly of the Second National Council in due season.

Though he found a Diocese well equipped and in a flourishing condition Archbishop Kenrick improved and introduced discipline, encouraged Religious Orders and introduced new ones, and greatly stimulated and elevated the standard of Ecclesiastical affairs. Under his administration were founded the Infant Asylum, the Aged Women's Home, St. Agnes' Asylum for Destitute Sick, the new Mount Hope for the Insane, the Convent of the Sisters of Mercy, the Convent and Chapel of St. Lawrence at Locust Point, and many others. The work of building the portico of the Cathedral was commenced, and the Jesuits, with his approval and encouragement, erected their fine Church of St. Ignatius and Loyola College; and St. Charles' College for the education of candidates for the priesthood was sustained. The dogma of the Immaculate Conception was defined and proclaimed by Pope Pius IX., in 1854, and Archbishop Kenrick was one of the American Prelates who repaired to Rome on that occasion at the invitation of the Pope. The ecclesiastical writings of Archbishop Kenrick form a prominent feature in American Catholic literature, such as his *Dogmatic and Moral Theology*, *Vindication of the Catholic Church*, *Premacy of the Apostolic See*, an edition of the Sacred Scriptures, and other works. He labored without ceasing, even when in bad health, yet his death was sudden; he died during the night of July 6, 1863, and was found dead in his bed the following morning.

On July 31, 1864, the Archdiocese of Baltimore passed under the able and zealous administration of Most Rev. Martin John Spalding, who was transferred thither from the See of Louisville, Kentucky. In that, his first year, one hundred and twelve places in the Diocese received his visitation, eight thousand persons, of whom eight hundred and fifty were converts, received confirmation, and the Jubilee was preached by him wherever he visited. The Convent of the Good Shepherd was founded, the Diocese through his efforts secured an increase of priests from the Colleges of All Hallows and Louvain, the Diocese of Charleston, during Bishop Lynch's detention in Europe by the blockage of Southern ports, was

confided to the care of the Archbishop of Baltimore, the Baltimore Catholic Prelectory was founded, a Catholic Publication Society was earnestly contemplated, and Industrial Schools for boys and girls were multiplied. The establishment of the Passionists, the Sisters of the Good



Martin John Spalding, Archbishop of Baltimore.

Society of the Sacred Heart for Foreign Missions. Four priests of St. Joseph's Society came at first, and in 1884 eleven more; St. Augustine's Church, in Washington, for colored people, was founded; in 1872 a mission was founded at Louisville; in 1875 a mission was founded in Charleston, and other missions have followed.

Archbishop Spalding, by authority of the Holy See, assembled the Second Plenary Council of Baltimore, in that city, on Sunday, October 7, 1866; it was attended by seven Archbishops, thirty-eight Bishops, three Mitred Abbots, and over one hundred and twenty theologians, and the Archbishop of Baltimore was appointed by the Holy See Apostolic Delegate to preside over the Council. The Catholic citizens of Baltimore received the prelates and clergymen in their houses and provided most hospitably for them. The decrees of the Council condemn the custom of charging for admission to the religious services in the churches, require a place to be provided for the poor in the churches, the preaching of five minutes' sermons at the low Masses on Sundays, forbid the clergy to come down from the altar and take up collections during divine service, and forbid the offering of Masses by circulars or announcements in return for contributions to religious or charitable purposes. The Council also expressed an earnest desire for the establishment of an American Catholic University. The decrees of the Council were approved at Rome.

In 1867 a number of American Bishops, including the Archbishop of Baltimore, repaired to Rome at the invitation of Pius IX., to celebrate with His Holiness and Bishops from all parts of the world the anniversary of the martyrdom of St. Peter. Archbishop Spalding and other American prelates attended. In 1867 the American College at Rome was founded, and in the city of Baltimore \$30,000 were raised and forwarded for its endowment; and in 1869 in one visitation of the diocese over a hundred places were visited, and six thousand four hundred and five persons, of whom eight hundred and forty-seven were converts, received confirmation.

In 1869 Pope Pius assembled the Bishops of the world in the Œcumenical Council of the Vatican and nearly all the American Bishops attended; a few only were excused for urgent causes. The sessions of the Council continued

Shepherd, the Redemptorists at Ilchester, the Jesuits at Woodstock, the Little Sisters of the Poor, and the Ladies of the Sacred Heart in St. Mary's County, received cordial encouragement and support. The Diocese also contributed liberally towards the endowment of the American College at Rome. The Archdiocese of Baltimore under Archbishop Spalding's zealous leadership and the labors of Father Michael O'Connor, of the Society of Jesus, formerly Bishop of Pittsburgh, did much for the religious welfare of the colored people, not only of the Diocese, but also of the South. In England, Rev. Dr. Herbert Vaughan, now Bishop of Salford, founded the Missionary Society of St. Joseph, for the religious care of the colored race, and the first mission of the Society in 1871 was in Baltimore; sixty acres of land were donated to the Society for a residence and the Society was incorporated under the laws of Maryland by the title of St. Joseph's Apostolic

until July 11, 1870, when the dogma of Papal Infallibility was finally voted on and affirmed by 533 *Placets* against 2 *Non Placets*, most of the opponents of the dogma absenting themselves. The American prelates, amongst whom Archbishop Spalding was very prominent, advocated the definition. All have since accepted it.

In the Archdiocese of Baltimore the Church and all religious interests made great progress under the administrations of Archbishops Eccleston, Kenrick and Spalding. Under the last a permanent Board of Parochial School Trustees was organized. Archbishop Spalding died on February 7, 1872, at which time the Diocese contained one hundred and sixty churches, chapels and stations, and nearly two hundred priests.

Pope Pius IX., by Papal Brief of July 30, 1872, transferred to the Archdiocese of Baltimore Most Rev. James Roosevelt Bayley, Bishop



Most Rev. James Roosevelt Bayley, D. D.,
Archbishop of Baltimore.

of Newark, who was solemnly installed at the Cathedral, on October 13, and received the *Pallium* from the hands of Archbishop Wood, of Philadelphia. Archbishop Bayley had labored well and successfully in the Diocese of Newark, but his administration at Baltimore was short, but not without good results. On May 31, 1876, he laid the corner-stone of the new college building of St. Mary's Seminary; he succeeding in getting

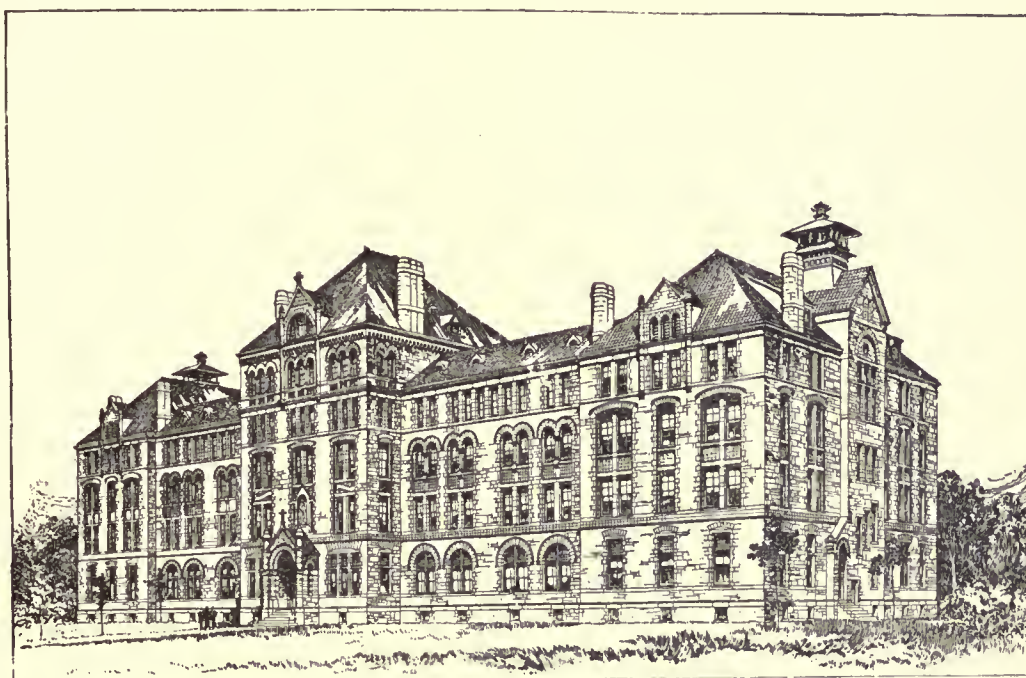
the Cathedral out of debt and consecrated it on May 25, 1876; he convened the diocesan synod, at which wise regulations were made, and it was during his administration that Philadelphia ceased to be a suffragan of Baltimore, and was erected into a Metropolitan See. He made two visitations of the Diocese and half completed the third. He was appointed by the Pope to place the red baretta on the head of Cardinal McCloskey, of New York. His death occurred at Newark, where he had to rest on his return from Europe, on October 3, 1877. He was a nephew of Mother Seton, foundress of the Sisters of Charity, and his body was interred at Emmittsburg, near his aunt's, at his own request. With this exception, and that of Archbishop Neale, who rests at the Visitation Convent at Georgetown, all the Archbishops of Baltimore repose beneath the altar of the Baltimore Cathedral. In consequence of the failing health of Archbishop Bayley, Right Rev. James Gibbons was appointed his Co-adjutor with the right of succession, on May 29, 1877, under the title of Bishop of Janopolis, and from May 29 until the death of the Archbishop he assumed the actual charge of the Archdiocese.

On the death of Archbishop Bayley on October 3, 1877, the Archdiocese of Baltimore passed into the hands of his successor, Archbishop Gibbons, who continued the work of the Diocese he had commenced in May, and who received the *Pallium* on February 10, 1878. During his administration the Xaverian Brothers have established their Novitiate at Carrollton, with thirty novices; St. Joseph's Seminary for the colored missions, and many other religious houses, male and female, have opened; and schools have ripened into Colleges.

The holding of the Third Plenary Council of Baltimore was the principal event of this period, in anticipation of which Archbishop Gibbons was one of a large number of American prelates, who, in 1883, visited Rome to confer with the Holy Father, Leo XIII., in regard to holding the Council and the business that was to be presented before it, and the Pope then appointed the Archbishop of Baltimore Apostolic Delegate to preside over the Council. Great labor was expended at Baltimore in preparing

the work of the Council, which assembled on Sunday, November 9, 1884, and continued its sessions, to December 7, and was attended by fourteen Archbishops, sixty Bishops, five visiting Bishops from Canada and Japan, seven mitred abbots, one prefect apostolic, eleven monsignors, eighteen vicar-generals, twenty-three superiors of religious orders, twelve rectors of seminaries, and ninety theologians, besides a concourse of priests who took part in the ceremonies. The decrees of the Council, which have been approved at Rome, relate to the partial and

Baltimore to the eminent dignity of Cardinal priest. Since his elevation his life has been even more active and public than before. During his administration the priests of the Diocese have been increased from two hundred and thirty to three hundred and ten, the churches from one hundred and twenty-five to one hundred and fifty-five. The Catholic University was organized, with a Board of Trustees, of which the Cardinal Archbishop of Baltimore was one; it has been located and established within the Diocese of Baltimore at Washington; was in-



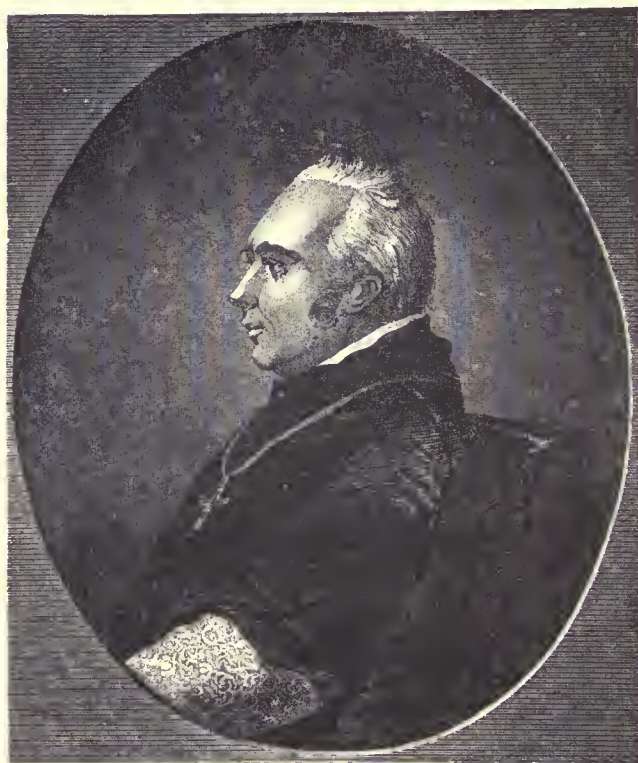
Divinity Building, Catholic University, Washington, D. C.

gradual introduction of canon law into the American Church; in each Diocese a certain number of irremovable pastors were to be designated, rural deans appointed, ecclesiastical courts organized whose judges also became diocesan consultors, the participation of consultors and irremovables in the nominating of candidates for the Episcopate, the lengthening of the course of study for the priesthood, and for the establishment of an American Catholic University. The Holy Father, Pope Leo XIII., in Consistory held in June, 1886, raised the Archbishop of

corporate by Act of Congress; the corner-stone was laid by Cardinal Gibbons in the presence of the President and other officials, numerous bishops and priests and a large concourse of the laity, and Right Rev. Bishop Keane, of Richmond, who resigned his See, was elected Rector of the University. In accordance with the decrees of the Third Plenary Council, Consultors, Examiners of the Clergy, a Court for Criminal and Disciplinary Causes, a Court for Matrimonial Causes, Examiners of Teachers and Examiners of Schools have been appointed for the Diocese.

DIOCESE OF CHARLESTON.

It has already been related how the Holy See on the petition of the Catholics of Georgia and the Carolinas, borne to Rome in 1818 by the Rev. Robert Brown, an Irish Augustinian, who had been for eight years a missionary in Augusta, and with the concurrence of the Archbishop of Baltimore, created the Sea of Charleston and appointed Rev. John England its first Bishop by briefs of July 11, 1820. He was consecrated by Bishop Murphy, of Cork, at the parish Church of St. Finbar, and, accompanied by his youngest sister, made a tempestuous voyage and arrived



Right Rev. John England, D. D., Bishop of Charleston.

at Charleston December 30, 1820. So far as known Mass was first celebrated in Charleston by an Italian priest in 1786, but we have an account of two Irish Catholics having been tarred and feathered in Charleston in 1775, accused of conspiring with negroes against the liberties of the country. There was a large Huguenot element in the population. Visited twice by passing priests, in 1789 the Catholics desired a church and purchased a worn-out Methodist meeting-house. In 1790 the last remnant of discrimination against Catholics was removed from the Constitution of South Carolina, and in

1791 the Catholic Church was incorporated by the Legislature, and the little congregation, six hundred miles from the nearest priest, preserved the faith, until Rev. S. F. O'Gallagher was sent as their pastor in 1793. In 1817 dissensions in the Congregations were healed by Rev. B. J. Fenwick, and Rev. Mr. Cloriviere became pastor until 1819. Bishop England in 1820 found but two churches open and two priests in the three States. In wealth and social influence his people contrasted strangely with the rest of the community, but the powerful intellect, graceful eloquence and apostolic zeal of Dr. England achieved great results. He had ordained two priests for the Diocese in Ireland, and one of them, Rev. Mr. Corkery, came with him. He visited his vast Diocese and hunted up Catholic families and even individuals; he established a classical school and then a seminary, but these efforts drew forth violent opposition of the sectarians. Deaths and departures left the Bishop almost alone, but he struggled on. In the midst of poverty he revived classical studies in Charleston, became a leading member of its Philosophical and Literary Association and formed an Anti-Duelling Association, with the most influential gentlemen of the State as his fellow-members, and established the *United States Catholic Miscellany*, by which and by his writings and his sermons and lectures he removed prejudices. But he did even more to this end by his heroic self-sacrifice in the visitations of yellow fever. He labored especially for the religious instruction of the colored people, held a special Mass and Vespers in his own cathedral for them, with instructions by himself, and he attended the confessional with unwearied patience. He built the Cathedral of St. Finbar, at first a rude and weather-boarded church, which resounded with the richest eloquence in America. He introduced the Ursuline Nuns in 1834 and prepared a convent and schools for them, also the Sisters of Mercy. His visitations and labors extended not only over all the States of his Diocese, but he did much for religion throughout the United States by his sermons and lectures, his wise counsels, his power of organization and his knowledge of Canon Law in the Councils of Baltimore. He died April 11,

1842. In 1835 Rev. William Clancy was appointed Co-adjutor of Dr. England, who visited remote parts of the Diocese and relieved the Bishop, but after two years he was translated to the See of Demarara. Very Rev. R. S. Baker was Administrator after the death of Bishop England.

The Fifth Provincial Council of Baltimore in May, 1843, recommended and the Holy See appointed Rev. Ignatius Aloysius Reynolds, of Louisville, as Bishop England's successor. He was consecrated at Cincinnati by Archbishop Purcell, March 19, 1844, and on arrival at Charleston issued a fine Pastoral to his priests and people, and made annual visitations with great results for his scattered flock and receiving converts into the Church. At Newberne, in North Carolina, was a faithful and devout congregation, founded before the Revolution by the Gaston family, which he visited and consoled. He secured all possible assistance for his Diocese from the Association for the Propagation of the Faith, and applied to his seminary, and in 1845 he visited Europe for relief and aid. He built the New Cathedral of St. Finbar, for which Bishop England provided the land, and had it consecrated with great ceremony by Bishop Gartland, of Savannah, assisted by several Bishops and numerous priests, on April 6, 1854, Archbishop Hughes preaching the consecration sermon. He had compiled and published the learned and voluminous works of Bishop England, and at the Sixth Council of Baltimore he was selected to preach the public sermon on the "Unity of the Church." He represented his Diocese also in the Seventh Council of Baltimore in 1849 and in the First Plenary Council in 1857. His episcopate lasted eleven years. He died March 9, 1855, at which time the Diocese possessed nineteen churches, forty chapels and schools, fourteen priests, besides charitable institutions and schools, and a Catholic population of five thousand. In 1850 the Diocese of Savannah was carved out of that of Charleston.

Very Rev. Patrick Nieson Lynch, D. D., Vicar-General, was appointed to succeed Bishop Reynolds. He was consecrated at St. Finbar's Cathedral by Archbishop Kenrick, of Baltimore, March 14, 1855, and the Bahama Islands were added to his Diocese by the Holy See. Religion

made slow but sure progress in the South, several conversions following the installation of Bishop Lynch. But the political agitations which preceded the civil war were culminating. In 1860 South Carolina seceded from the Union, Georgia and North Carolina followed. A disastrous fire destroyed the eastern part of the city. The cathedral, Bishop's residence, the Diocesan library and much valuable Church property was destroyed. Convents, schools and churches were lost, and the insurance on the cathedral had expired; Sherman's army marched through the interior, the city was bombarded, the people fled; the conflagration at Columbia made ruins of St. Mary's



Ruins of the Cathedral at Charleston, S. C.

College, the Sisters' Home, the Ursuline Convent, and all seemed destroyed. Bishop Lynch went to Europe on a mission for the Confederacy, and during his absence the Diocese was administered by the Archbishop of Baltimore. On his return he found all lost. Fire, famine, sword and indebtedness devastated the land. Bishop Lynch, with an almost broken heart, undertook to restore the Church. He spent much of seventeen years in travelling through the country, making appeals to the Catholics of every Diocese for relief. Through his efforts mainly the Cathedral, the residence of the Bishop and clergy on Broad

street, the Male Orphan Asylum and the churches were rebuilt, restored or repaired, and the debt of two hundred and twenty thousand dollars, of which one hundred thousand represented the deposits of the poor, was paid off to within fifteen thousand dollars. In the midst of his troubles he organized schools for the colored people, and he secured from the Holy See the erection of North Carolina into a Vicariate Apostolic, with Right Rev. James Gibbons, now Cardinal, as Vicar-Apostolic. He represented the Diocese in the Councils of Baltimore and in the Œcumenical Council of the Vatican. He was a man of great learning and eloquence, and left behind him lectures on many ecclesiastical and scientific questions of practical value. In the midst of ill-health he prosecuted his labors. The upland

district of his diocese received his visitation in 1881. His death occurred on February 26, 1882. Very Rev. D. J. Quigley became Administrator.

Pope Leo XIII. transferred to the See of Charleston the Right Rev. Henry Pinckney Northrop, then Vicar-Apostolic of North Carolina, by brief of January 27, 1883; but he continued to act as Vicar-Apostolic until the appointment of Dr. Haid in 1888. During the five years that Bishop Northrop has presided over the Diocese of Charleston he has given an impetus to religious interests. The churches and stations have increased from twenty-four to forty-eight, white and colored Parochial Schools have been organized, and a Benedictine Abbey founded at Belmont, North Carolina.

It has already been related that the See of Richmond was erected in 1820. Bishop Kelly was appointed first Bishop, but was translated to an Irish See after a few months, and the administration of the Diocese was confided to the Archbishop of Baltimore from that time until 1841. By Bulls of December 19, 1840, the Holy See



Cathedral of St. Peter, Richmond, Va.

restored the Diocese, and appointed Rev. Richard Vincent Whelan its second Bishop. He was consecrated at the Baltimore Cathedral by Archbishop Eccleston on March 21, 1841, when the Diocese contained six priests, three female schools, six churches and several stations and a

Catholic population of about six thousand scattered over sixty-one thousand square miles. He at once appealed to the Societies for the Propagation of the Faith at Paris, Lyons and Vienna for aid, and obtained a liberal and generous response. Female schools had been established with success at Norfolk, Richmond and Martinsburgh, and he now founded a boys' school at Richmond, which he intended to rear up for an Ecclesiastical Seminary. His appeal for students who aspired to the priesthood was answered in 1841 by ten students, and in 1842 three others, one of whom was Henry F. Parke, who for many years afterwards in the Dioceses of Richmond and Wheeling was Bishop Whelan's trusted and laborious assistant, adviser and Vicar-General, whose pen has rendered such valuable services to the history of Catholicity in the two Dioceses, and such a well-merited tribute to the services and character of Bishop Whelan. Bishop Whelan was rector and Rev. J. Guerdel was vice-rector of the new Seminary; and besides these students there were several Seminarians at All Hallows, Dublin, and St. Mary's, Baltimore, preparing for the Richmond Diocese. His first ordination was of Rev. James Hewitt on January 6, 1842. In August of that year he visited and founded the Mission at Wytheville, and received from Captain John P. Matthews a donation of a lot for a church, and on this same visitation he

went through Kanawha, Guyandotte, Big Sandy, Parkersburg on the Ohio, Morgantown, Weston, Kingwood, Hardy, Hampshire, Lynchburg, Staunton, Charlottesville, Lexington, and indeed nearly the entire region of the Dioceses of Richmond and Wheeling. New churches, chapels and stations were founded at numerous places and points; he provided for several of them, and the Bishop was himself the most laborious missionary in the Diocese. He introduced the Visitation Nuns into Wheeling, and, intrusting the interests of the Church at Richmond and the eastern section to Father Timothy O'Brien, he made his own residence at Wheeling, and took charge of the Missions in West Virginia, where he was an apostle of religion. In the Seventh Council of Baltimore he recommended the division of his Diocese. The Council acceded to his views; but it was not until July 23, 1850, that the Papal Bulls were issued, and thenceforth Dr. Whelan was Bishop of Wheeling. Rev. John McGill, pastor of St. Louis, Church at Louisville, Kentucky, was next appointed Bishop of Richmond. He was consecrated on November 10, 1850, at Bardstown by the Most Rev. Peter Richard Kenrick, Archbishop of St. Louis, and repaired to Richmond, where he arrived on December 6, 1850. During the twenty-two years of Bishop McGill's administration, with poverty of means, of priests, of Catholic population, yet with many difficulties, the Diocese gained much for the interests of religion. His visitations were regular and laborious. In 1856 he visited Fredericksburg, preached and chanted the services which more than three hundred years before under Melendez had been chanted by Dominican monks there on the Rappahannock. On December 7, 1856, St. Patrick's Church at Norfolk was burned, and on March 25, 1857, Bishop McGill laid the corner-stone of the new church for which Father O'Keefe had collected funds. On September 19, 1858, he laid the corner-stone of St. Mary's at Fairfax Station; on October 4, 1858, he blessed the Church at Portsmouth; on June 12, 1859, laid the corner-stone of St. Patrick's at Richmond, and on September 9, 1860, that of St. Mary Star of the Sea at Fortress Monroe. He organized new congregations or stations wherever a

handful of Catholics were found, and eight or nine churches were dedicated, amongst which were those of Richmond, Norfolk, Fortress Monroe, Fredericksburgh, Fairfax Station and Warrenton. He introduced the Sisters of Charity in 1867, and placed them in charge of schools, and also the Visitation Nuns in 1864, and provided for them a convent and academy at a large expense. The Cathedral was enlarged, and St. Joseph's Orphan Asylum founded. He was a powerful and convincing expounder of Catholic dogmas, and his controversial sermons were unsurpassed. At the Vatican Council he delivered a profound public discourse. He represented the Diocese in the Councils of Baltimore, and held Diocesan Synods. He died January 14, 1872, and was succeeded by Right Rev. James Gibbons, Vicar-Apostolic of North Carolina, now Cardinal, on July 30, 1872, who still retained the Vicariate of North Carolina. Bishop Gibbons served the Diocese of Richmond nearly five years, during which time churches increased from fifteen to twenty-two, chapels and stations from eighteen to twenty-four, priests from twenty-one to twenty-four, and there was a similar increase in ecclesiastical, educational and charitable institutions. In 1877 Bishop Gibbons was transferred to Baltimore, and Rev. John J. Keane, from St. Patrick's Church, Washington, was appointed Bishop of Richmond. He was consecrated on August 25, 1878, and represented the Diocese in the Third Plenary Council of Baltimore in 1884 with distinction. Religion and education advanced during his administration, and Catholic lay organization, in which he took a prominent interest, assumed considerable proportions in Richmond and other Virginia cities. He increased the clergy of the Diocese from twenty-four to thirty-two; churches and stations from forty-six to fifty-nine. A great number of Parochial Schools were established, and High Schools for males and females multiplied. He introduced the Little Sisters of the Poor, and established them in St. Sophia's Home for Aged People. On his appointment as Rector of the American Catholic University, the Holy Father accepted his resignation of the See of Richmond, which at the present writing is vacant.

DIOCESE OF WHEELING.

THE Papal Bulls creating the See of Wheeling and appointing Right Rev. Richard Vincent Whelan, Bishop of Richmond, its first Bishop, were dated July 23, 1850. The Bishop had already made his residence at Wheeling for some years, and he continued the laborious task he had begun. His Diocese was as large as the



St. Joseph's Cathedral, Wheeling, West Virginia.

three States of Vermont, New Jersey and Massachusetts, contained a population of 301,223 souls, of whom 20,500 were blacks, and 5,000

Catholics scattered over a vast and wild region, with only two priests, two churches and one or two stations—no religious institution. The Bishop had already built St. Joseph's Cathedral, and the debt thus incurred necessitated his making a tour through Europe for assistance. Besides attending to the spiritual needs of his own people, he received a number of distinguished converts into the church, such as the families of Breckenridge, Smyth, Mathews, Robertson, Dun, Aiken, Jenkins and Floyd. He introduced the Visitation Nuns and Sisters of St. Joseph. The latter took charge of the Schools of Wheeling, with 2,000 children attending. Six academies for young ladies, four convents, one hospital, one orphan asylum and a college are some of the fruits of his labors and zeal. The Catholic population was increased to eighteen thousand, the churches to forty-eight and forty stations, and his priests to twenty-nine. Few Dioceses made such rapid and solid progress. He was assisted by the valuable services of Father Parke, his Vicar-General. He died at St. Agnes' Hospital, Baltimore, on July 7, 1874. His remains were interred in his Cathedral at Wheeling.

Rev. John J. Kain, a young and laborious missionary of West Virginia, was next appointed Bishop of Richmond, and was consecrated by Archbishop Bayley in the Baltimore Cathedral on May 2, 1875. So active a missionary has proved a still more active and energetic Bishop. The statistics of the Diocese show great progress in religious interests and works of every kind. Churches, parochial schools and other institutions have multiplied, and the Diocese is in a prosperous condition.

DIOCESE OF SAVANNAH.

THE Seventh Council of Baltimore, having recommended it in May, 1849, the Holy See, retarded in its action by the Roman Revolution, created the See of Savannah on August 9, 1850, and appointed its first Bishop Very Rev. Francis Xavier Gartland, then Vicar-General of Philadelphia, who was consecrated on September 20 at St. John's Church, Philadelphia, by Archbishop Eccleston. The Diocese covered the State of Geor-

gia and all of Florida east of Apalachicola, and during Dr. Gartland's short administration of four years, three new churches were erected; he enlarged the Cathedral of St. John the Baptist with an addition twenty-five by sixty feet, and re-dedicated it on June 26, 1853. In 1850 he went to Europe to get aid for his sparse flock and needy Diocese of 5,500 Catholics scattered over Georgia and East Florida. An orphan asylum

for boys was established at Savannah, also the Society of Our Lady Help of Christians, Confraternity of the Rosary, Confraternity of St. John the Baptist for the Prevention of Intemperance, Society of St. Vincent de Paul and Day and Christian Doctrine Schools, and at Augusta a parent house of Our Lady of Mercy. The Catholic population was nearly doubled in four years. He died September 20, 1854, a victim of yellow fever, having spent himself for the relief of the fever-stricken; he and Bishop Barron, Vicar-Apostolic of the two Guineas in Africa, and two priests of the Diocese, all fell victims to their heroic charity.



Cathedral of Our Lady of Perpetual Help, Savannah, Ga.

Very Rev. John Barry, Administrator of the Diocese, continued to discharge the duties of that office until 1857, when he was appointed second Bishop of Savannah. He was consecrated at the Baltimore Cathedral by Archbishop Kenrick on Sunday, August 2, 1857. While Administrator he represented the Diocese in the Eighth Council of Baltimore, in May, 1855. He governed the Diocese two years as Administrator and three as Bishop. But his severe labors and exposures during the yellow fever epidemic had under-

mined his health; yet his visitations were laborious and zealous, and he left the Diocese improved. A trip to Europe for his health in July, 1859, afforded him no relief. He died November 19, 1859.

In July, 1861, Bishop Verot, Vicar-Apostolic of Florida, was transferred to the See of Savannah, but he still retained the administration of the Vicariate of Florida. The Diocese of Georgia was devastated by the civil war, to whose ravages St. Mary's Church, in Camden county, and the fine church at Dalton were sacrificed. And yet it was during that destructive period that the Church of the Holy Trinity at Savannah was completed and dedicated, and scarcely had the war ended when a new church was built at Albany. The Ursulines from the ruined convent at Columbia established a school at Macon, and the Sisters of Mercy from St. Augustine opened a house at Columbus. In the midst of the poverty of the Diocese the orphans were cared for, of whom the war made many, a colony of Sisters of St. Joseph were brought from France by Bishop Verot, and the Asylum was confided to them and its name changed to St. Joseph's Barry Male Orphan Asylum, in honor of his noble predecessor. The Bishop attended the Councils of Baltimore and the Council of the Vatican, and was always noted for his learning and zeal. The condition of the colored people of Georgia was improved under his administration. He had six new churches building when he left the Diocese. In 1870 St. Augustine was made an episcopal See, and on Bishop Verot being translated to that See, Right Rev. Ignatius Persico, formerly Vicar-Apostolic of Bombay and Agra in Asia, then visiting and performing missionary work in Savannah, was appointed its Bishop. He had attended the Vatican Council and the Provincial Council of Baltimore. His administration lasted three years and bore abundant fruits for religion, education and charity. He was a prelate of great ability. In 1870 he resigned on account of his health. Rev. William H. Gross, Redemptorist, pastor of the Redemptorist Church at Boston, was appointed Bishop of Savannah, was consecrated on April 27, 1870, and installed by Bishop Persico. Bishop Gross's administration was remarkable for the efforts made for the religious care and improvement of the colored people, and he called the Benedictines and Priests

of the Missionary Society of St. Joseph into the Diocese, more especially for this purpose; the Benedictine Mission on Skidway Island, near Savannah, was founded for the education of colored boys, and in 1884 had fifty pupils; and schools for colored children were established at the Cathedral and Sacred Heart parishes, also Convent of Franciscan Nuns of the Immaculate Conception, near Augusta, for colored girls, and schools at Sharon and Washington under the Sisters of St. Joseph. He founded Pio Nono College at Macon, the Jesuit Mission at Augusta, and many other religious and educational institutions. He

built the beautiful Cathedral of Our Lady of Perpetual Help; he increased the churches, chapels and stations from forty-eight to seventy, priests from twelve to twenty-seven, and so with other works of the Church. In 1884 he was transferred to the Archiepiscopal See of Oregon City, and Very Rev. E. Cafferty was appointed administrator. On March 26, 1886, Right Rev. Thomas A. Becker, Bishop of Wilmington, Delaware, was transferred to the See of Savannah. For the short time he has been in Savannah the statistics show an increase in its churches and priests.

DIocese OF ST. AUGUSTINE.

The Vicariate Apostolic of East Florida was created by Papal Bull of January 9, 1857. Rev. Augustine Verot, Pastor at Ellicott's Mills, near Baltimore, was appointed Vicar Apostolic under the title of Bishop of Danube, was consecrated by the Most Rev. Francis Patrick Kenrick in the Baltimore Cathedral on April 25, 1858, and be-



Cathedral of St. Augustine, Fla.

fore going to his Vicariate he attended the Ninth Provincial Council of Baltimore, held on May 2, 1858. The old Catholic history, the names of its missionaries and martyrs, and the sites of ancient shrines were investigated and revived by Bishop Verot. He was the first to publish the resources and capabilities of Florida, with the view of attracting immigration, and by his first Pastoral he invited missionaries to that ancient field. The whole State was visited by November. At

Tampa he collected funds from the people and commenced a church, which he called St. Louis, in honor of Father Louis Cancer, who was martyred off that coast three hundred years ago. The Cathedral of St. Augustine was repaired, and the Chapel of Our Lady of Milk was dug out and restored, a statue of the Virgin Mother Nursing the Infant Saviour erected on the spot, and the old Spanish Cemetery was renovated; the Church of St. Mary Star of the Sea, at Key West, was enlarged. At Jacksonville, where the church had been burned in the war and the Catholics were worshipping in a temporary plank shelter, he built the Church of the Immaculate Conception, which was opened for divine service November 16, 1873. At Fernandina a fine church was built and named St. Michael's, in honor of Father Michael de Auñon, who had suffered martyrdom there. Churches and residences were founded at Tallahassee, at Mandarin and Palatka, and missions were established at Mill Creek, Moccasin, Picolata, St. John's Bar, Green Cove, Lake City, Gainesville, Staike, New Smyrna, Manatee, Tortugas and other places. The colored Catholics of St. Augustine were organized into societies, and the two wings of the cathedral were erected for their accommodation, and dedicated to St. Monica and St. Benedict, the Moor. Colored schools were opened at Fernandina, St. Augustine, Mandarin and Jacksonville. A boys' high school was erected, and having introduced the Sisters of St. Joseph, girls' academies were erected at St. Augustine, Jacksonville, Fernandina, Mandarin and Palatka; and having introduced the Sisters of the

Holy Names from Hochelaga, in Canada, an academy was established at Key West. He made a brave struggle to recover church properties at St. Augustine in the hands of the Federal Government. In 1859 Bishop Verot became Bishop of Savannah, but continued to administer the Vicariate of Florida. The orphans of Florida were provided for in various institutions of the Vicariate. In 1879 the Diocese of St. Augustine was erected, and Bishop Verot returned to St. Augustine as its Bishop. Much was done during the next six years in restoring and renovating churches, schools and religious houses in Florida, and the Bishop made several tours to the North and made collections for the relief of his Diocese. Scarcely another man could have done so much, and the good Bishop now found, what he never seemed to anticipate, that his health was impaired. He died suddenly at St. Augustine, July 16, 1876, and was buried in the Old Cathedral.

Very Rev. John Moore, Vicar-General of

Charleston, was appointed Bishop of St. Augustine, was consecrated on May 13, 1877, and installed in the ancient Cathedral of Florida on the 20th. Large and substantial ecclesiastical residences have been built at St. Augustine and Jacksonville. Under his approval a new Catholic colony was founded at the new town of San Antonio, under the presidency of Col. Edmund Dunne, in Hernando, now Pasco, county; the Benedictines have been received into the Diocese, sent to the colony and placed in charge of the Church of St. Anthony of Padua, and a school established there. Colored congregations, churches and societies have increased; in 1877 the Diocese had eleven priests, now it has sixteen, and with limited means solid progress has been made. In 1887 the venerable Cathedral of St. Augustine was almost destroyed by fire, and the Bishop travelled in America and Europe soliciting means for its restoration, and met with much sympathy and success.

DIOCESE OF WILMINGTON.

THE Diocese of Wilmington, which embraces the State of Delaware and the counties of the Eastern Shores of Maryland and Virginia, was



St. Peter's Pro-Cathedral, Wilmington, Del.

created by the Holy See in 1868, and Rev. Thomas A. Becker, of the Baltimore Cathedral, was appointed its first Bishop. Receiving consecration on August 16, 1868, he took early possession of the See and made St. Peter's his Pro-cathedral. The Sisters of St. Benedict and the Sisters of St. Francis were established at Wilmington, and the Neale Orphan Asylum under

the Benedictine Sisters. He introduced the Jesuits into the Diocese. Churches, priests and schools have increased, and in 1886, when Bishop Becker was transferred to Savannah, the outfit of the Diocese was nearly doubled. Rev. Alfred A. Curtis, of the Baltimore Cathedral, was appointed second Bishop of Wilmington, was consecrated on November 14, 1886, and was escorted to his See immediately, being accompanied by Cardinal Gibbons, Bishop Becker, and other prelates, and large delegations of priests and laymen of the Dioceses of Baltimore and Wilmington, a special train carrying the company from Baltimore to Wilmington. He was installed at St. Peter's on November 21st. The energetic and zealous beginning made by Bishop Curtis promises a successful and prosperous administration. He was an Episcopalian minister, is a convert and a man of learning and of labor. Bishop Becker commenced with a poor Diocese and scattered flock, unorganized and almost destitute. Now, without any means from abroad, the Diocese possesses twenty-two priests, nine benevolent societies, two asylums, two academies, thirteen ecclesiastical students, and a Catholic population of about 16,000. There is a Protectory for boys

and a Visitation Academy; and besides the Jesuits, there are several female religious orders, such as Benedictine Fathers, with a High School,

Visitation Nuns, Sisters of Charity, and Sisters of St. Francis. The Diocese is in a flourishing state, with bright prospects.

VICARIATE-APOSTOLIC OF NORTH CAROLINA.

THE Vicariate-Apostolic of North Carolina was erected by Bull of Pope Pius IX., dated March 3, 1868. Rev. James Gibbons, of Baltimore, now Cardinal, was appointed Vicar-Apostolic, who, receiving consecration under the title of Bishop of Adrymatum, organized and administered the Vicariate until October 3, 1877. North Carolina had been visited in 1819 by Father Carney, from Baltimore. The first permanent pastor was Rev. Francis Donahue, in 1824, and

tions were made with labor and suffering, travel by day and night. The sacraments were administered in garrets and basements; a school was opened, many converts were received, the Benedictine order was introduced, and the Rev. J. J. O'Connell, O. S. B., having given them a farm at Mariastein, in Gaston county, a convent was founded. The Sisters of Mercy were established at Wilmington in 1869. Priests were ordained, new churches built and schools opened. The Catholic population was nearly doubled. The Benedictine Abbey of St. Mary Help was founded in June, 1877.

August 25, 1878, Right Rev. John J. Keane became Bishop of Richmond and Vicar-Apostolic of North Carolina, and served in the latter office until 1881, and, though at the same time Bishop of Richmond, he visited and labored successfully for the Church of North Carolina. On January 8, 1882, Rev. Henry Pinckney Northrop, of Charleston, was appointed Vicar-Apostolic, and served until June, 1888, when Right Rev. Leo Haid, O. S. B., Mitred Abbot of Mary-Help Abbey, at Belmont, N. C., was appointed Vicar-Apostolic under the title of Bishop of Messene, and is now ably and zealously administering the Vicariate. When Bishop Gibbons was appointed Vicar in 1868, the State was almost wholly destitute of churches and priests. Under the administrations of Bishops Gibbons, Keane and Northrop the Vicariate has become possessed of sixteen priests, twenty churches and twenty-eight stations, three convents and academies, one abbey, seven parochial schools for the colored children with 236 pupils. The Right Rev. Vicar-Apostolic Haid resides at his Abbey of Mary-Help at Belmont.



Pro-Cathedral of St. Thomas, Wilmington, N. C.

Father Sennen (Dr. Cooper) succeeded him in 1827. Next came Father Barry, 1828; Father Byrne, 1830; Father Bolinard, 1830 and 1834; Father Whelan, in 1832; Father Gillickin, in 1836; Father Farrell, in 1827; and Fathers Murphy and Doyle in 1838 and succeeding years. Bishop Gibbons found in the whole State two or three priests, as many churches, and a scattered Catholic population of 1,000, all the adults of whom he knew personally and by name. Visita-



RIGHT REV. JOHN J. KEANE, D. D.
Bishop of Ajasso, Washington, D. C.



RIGHT REV. THOMAS BECKER, D. D.
Bishop of Savannah.



RIGHT REV. JOHN MOORE, D. D.
Bishop of St. Augustine.



RIGHT REV. JOHN J. KAIN, D. D.
Bishop of Wheeling.

RIGHT REV. JOHN J. KEANE, D.D.

BISHOP OF AJASSO *in partibus in fidelium*, AND FIRST RECTOR OF THE AMERICAN CATHOLIC UNIVERSITY.

THE distinguishing feature in the character and life of Bishop Keane is the possession of talents and qualities which marked him out as the man to rear up the Catholic University, and his appointment and acceptance of the labors and duties of that important office. Born at Ballyshannon, County Donegal, Ireland, on September 12, 1839, and brought to this country by his parents at an early age, his practical education fitted him for business pursuits, which he followed for a while in Baltimore, when the superior aspirations of his mind and soul led him to aspire to the holy ministry. He made his classical studies at St. Charles College, his theological course at St. Mary's, Baltimore, and was ordained in 1866. His immediate and only missionary field was as assistant priest at St. Patrick's Church, Washington, where he labored with zeal and great success. Here his able and striking sermons soon showed him to be a man of mark and future election. All who consulted him found him singularly prudent, thoughtful and clear in his judgments, and although living almost in retirement, his wisdom and good judgment were felt beneficially in the affairs of the Archdiocese of Baltimore. On the translation of Bishop Gibbons to Baltimore, in 1878, Father Keane was universally regarded as the best man to fill the See of Richmond; the appointment was soon announced, and he received consecration on August 25th of that year.

Bishop Keane has proved himself an ornament to the American episcopate. His visitations were productive of great good by reason of his exact knowledge and practice of the canons of the Church, and the gentle earnestness with which he required their observance by his clergy; his sermons teemed at once with learning and persuasion, thus convincing both the mind and heart, and of his inspiring zeal. Religion made good progress in Virginia, where it was generally regarded without prejudice but also without in-

terest. When he went there in 1878, the Diocese contained twenty-two churches and twenty-four chapels and stations and twenty-seven priests; when he resigned, in 1888, these numbers had been increased to thirty-nine churches, twenty chapels and twenty stations and thirty-two priests. There has also been a large increase in parochial schools.

Bishop Keane is a great believer and promoter of lay Catholic organization, and has taken an active part in the young men's Catholic Societies, attending their conventions and identifying himself with their objects and labors. In the Third Plenary Council of Baltimore he was one of the most prominent prelates, and was selected to preach the public sermon on "Catholic Societies." When the American Catholic University was organized and chartered he was chosen for its first Rector, and from that time, in addition to his episcopal duties, has devoted himself to that great undertaking. He visited Rome and obtained the approval of Pope Leo XIII. to the work; he has at the meetings of the trustees rendered great service in the vast amount of details and business arrangements required to be worked out; he has travelled through the Dioceses preaching on the subject and obtaining large sums towards the endowment of the University; he finally prepared, at Notre Dame University, the Laws of the Institution in Latin, had them printed and then proceeded to Rome to submit them to the Pope. His labors in this great work have embraced the delicate and difficult task of obtaining professors in this country and in Europe, and his last visit to Europe had this object also in view. While in Rome, having already forwarded and had his resignation as Bishop of Richmond accepted, the Holy Father in Consistory held on February 14, 1889, named him titular Bishop of Ajasso. His residence will hereafter be in the American Catholic University at Washington City.

RIGHT REV. THOMAS A. BECKER. D.D.

FIRST BISHOP OF WILMINGTON AND SIXTH BISHOP OF SAVANNAH.



LEARNING and zeal have united in Bishop Becker to make him a prominent and useful member of the Hierarchy. He was born of Protestant parentage at Pittsburgh, Pennsylvania, on December 20, 1832. His places of education were in succession the Allegheny Institute, the Western University and the University of Virginia, where he received not only an unusual fund of knowledge, but also a superior mental training. While in Richmond he came in contact with Bishop McGill. His mind was too logical to escape the conviction that the Catholic Church is the deposit and custodian of Christian truth, and the truth he joyously embraced. His mind and heart led him further. Embracing the sacerdotal vocation, he entered the Urban College of the Propaganda at Rome in 1854, received the degree of Doctor of Theology, and was ordained at the Basilica of St. John Lateran on June 18, 1859, by Cardinal Patrizi.

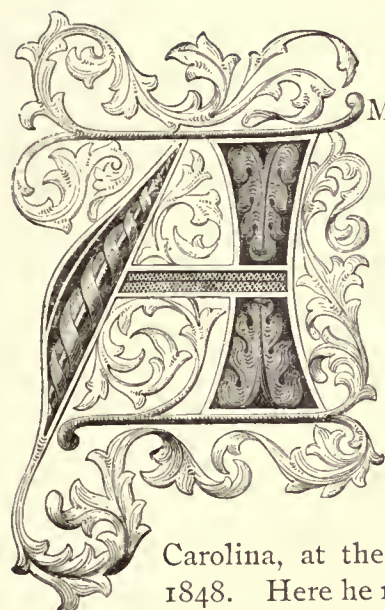
He returned to his Diocese and discharged the laborious duties of his first mission at Martinsburg, attending also Winchester, Berkeley Springs and the neighboring counties, a vast field, which he fully covered by his zeal. He also was director of a fine academy at Martinsburg. On the seizure of the church at Martinsburg by the military power of the government and its appropriation to barrack use during the civil war, he went to Baltimore, served as assistant at St. Peter's Church and was soon afterwards appointed to fill a chair at Mt. St. Mary's College, Emmittsburg, on the suggestion of Archbishop Kenrick, was elected a member of the faculty and was Professor of Theology, Sacred Scripture and Ecclesiastical History. After the accession of Archbishop Spalding to the See of Baltimore, he became an assistant priest at the Cathedral of that city. Because of his accurate and pro-

found ecclesiastical learning he was selected as one of those who were especially commissioned to prepare the matters that were to be proposed to the Second Plenary Council of Baltimore, and at the Council acted as one of its chief secretaries. He subsequently served at the Richmond Cathedral, and while thus engaged received the appointment of Bishop of the new Diocese of Wilmington, Delaware.

He was consecrated at the Baltimore Cathedral by Archbishop Spalding on August 16, 1868, and was almost immediately installed in his See, which extended over the State of Delaware, and what are known as the Eastern Shore counties of Maryland and Virginia on the Chesapeake Bay. Selecting St. Peter's Church as his Pro-Cathedral, and organizing his Diocese with energy and success, especially with the force at his command, he rendered good service to religion in that region for sixteen years. His visitations to a scattered flock, living in a country much broken by water, were laborious. He doubled the number of the secular priests, increased the number of benevolent societies from four to nine, the asylums from one to two, academies from one to two, had six students preparing for the priesthood, and while immigration added something to the Catholic population he increased the number by conversions. He took an active part at the Third Plenary Council of Baltimore, in which it was a tribute to his learning that he was selected to preach the public sermon on "The Church and Science." Bishop Becker also contributed numerous learned articles to the Catholic magazines and papers, and lectured on abstruse and thoughtful or scientific subjects. When Bishop Gross, of Savannah, was promoted to the Archiepiscopal dignity and See of Oregon, Dr. Becker was appointed his successor. He was translated to the See of Savannah March 26, 1886. In the See of Savannah his labors are most successful.

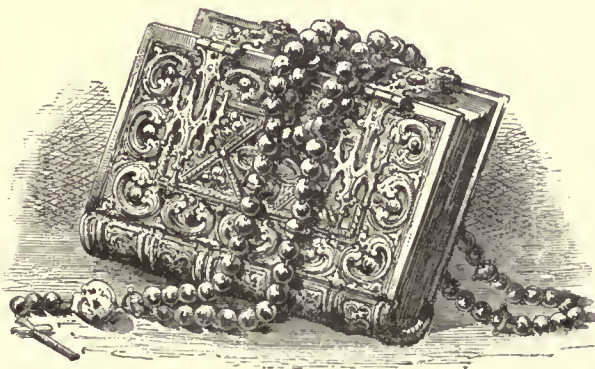
RIGHT REV. JOHN MOORE, D.D.

SECOND BISHOP OF ST. AUGUSTINE.



AMONG the ancient Catholic community of Florida Bishop Moore has been a congenial and successful laborer. He was born at Castle-town Devlin, County Westmeath, Ireland, on June 27, 1835, and arrived in Charleston, South Carolina, at the age of thirteen, in 1848. Here he received his academic education in the Collegiate Institute and in the Seminary of St. John the Baptist. From early years he aspired to the priesthood, was sent by Bishop Lynch to the College of Courbell for four years, and, after making his philosophy there, he made his theology in the Propaganda, always being regarded as a successful and devout student. He was ordained at Rome by Right Rev. Luigi Basso on April 9, 1860, and returned to the South Carolina Mission. Here his usefulness and ability placed him in responsible positions, and during the dreadful havoc and disasters of the civil war he was firm and courageous at his post, discharging his duties as assistant of St. Finbar's Cathedral, whose destruction, as well as the destruction of almost every-

thing the Church possessed, he witnessed. He was twelve years pastor of St. Patrick's Church and served for six years as Vicar-General of the Diocese. He was appointed in 1877 Bishop of St. Augustine, succeeding the learned and zealous Dr. Verot, and was consecrated by Bishop Lynch at Charleston on May 13, 1877, and at his consecration Cardinal Gibbons, then Bishop of Richmond, preached the sermon. He proceeded at once to St. Augustine, and on the 20th of May was solemnly installed in the ancient Cathedral of that city. He has labored severely to restore the ancient shrines, to organize the Catholic people into new congregations and to serve the old Spanish and Catholic negro population. A new Catholic colony, under the leadership of Col. Dunne, with church and Benedictine Convent, has been founded at San Antonio, Pasco county. He established a fine brick parochial residence and library at Jacksonville, built a massive episcopal residence at St. Augustine, and was preparing to repair the venerable and quaint Cathedral when its partial destruction by fire threw upon him the heavier task of almost entirely rebuilding it. After assisting at the Third Plenary Council of Baltimore, he travelled in the United States, making appeals for means to rebuild the Cathedral, and for the same purpose he visited Europe, and made his pilgrimage to the shrine of the Apostles.



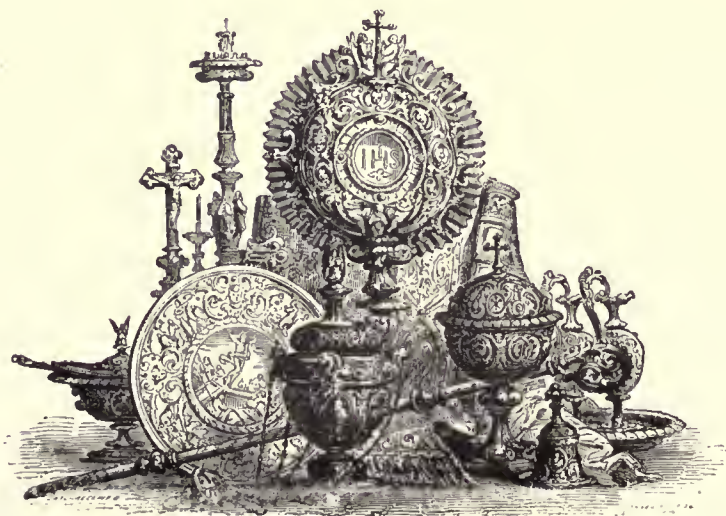
RIGHT REV. JOHN J. KAIN, D.D.

SECOND BISHOP OF WHEELING, WEST VIRGINIA.



BISHOP KAIN is one of the most active and laborious of our prelates. He was born on May 31, 1841, at Martinsburg, Berkeley county, West Virginia; his parents were both from County Cork, Ireland, married in this country, and settled at Martinsburg. He first studied at a Catholic academy at Wilmington, and thence, in order to prepare for the priesthood, he entered the preparatory seminary of St. Charles in 1857 and graduated there in 1862. He next entered St. Mary's College, Baltimore, where he made his philosophy and theology, and was ordained by Archbishop Spanling on July 2, 1866. His first mission, with head-quarters at Harper's Ferry, covered the valley of Virginia from the Potomac to Mount Jackson, and for some time the missionary labors of the young priest extended to eight counties in West Virginia and four in Virginia. It was much later when he obtained an assistant in this vast and arduous

mission; and with all his travels and labors he found time and means to repair the churches at Harper's Ferry and Martinsburg, greatly injured during the war, and rebuilt those at Winchester and Berkeley Springs, which had been destroyed. So laborious a priest should be a bishop, and he was accordingly appointed to succeed the late Dr. Whelan as Bishop of Wheeling, and was consecrated by Archbishop Bayley at the Baltimore Cathedral on May 2, 1875. His venerable mother, then at the age of eighty, witnessed his consecration. He entered on his arduous field at once; he had traversed much of it as missionary. At that time the Diocese contained fifty-seven churches and chapels, forty or more stations, and thirty-one priests, and a Catholic population of eighteen thousand. Now, at the close of the year 1888, under his energetic administration, the Diocese possesses thirty-five priests, one hundred and ten churches, stations and chapels, and a good and increasing number of parochial schools and pupils. He took part in the Third Plenary Council of Baltimore, and has done much to perfect the organization and successful administration of the Diocese of Wheeling.





RIGHT REV. H. P. NORTHROP, D. D.
Bishop of Charleston, S. C.



RIGHT REV. ALFRED A. CURTIS, D. D.
Bishop of Wilmington, Del.



RIGHT REV. LEO HAID, D. D., O. S. B.
Bishop of North Carolina.



RIGHT REV. A. VAN DE VYVER, D. D.
Bishop of Richmond, Va.



RIGHT REV. HENRY PINCKNEY NORTHROP, D.D.

SECOND VICAR APOSTOLIC OF NORTH CAROLINA AND FOURTH BISHOP OF CHARLESTON.



BISHOP NORTHROP is a native of South Carolina; born in 1841 at Charleston, and having made his elementary studies there, he continued his academic course at Georgetown College and completed it at Mount St. Mary's,

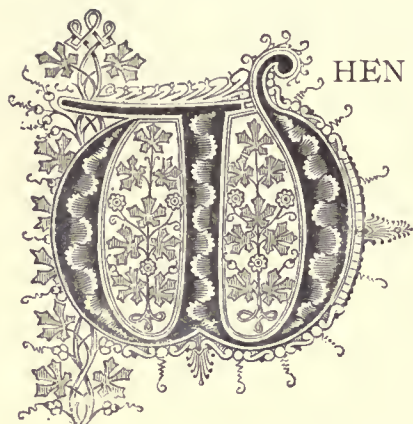
Emmitsburg. At the last-named institution he embraced the priestly vocation, and commenced there his ecclesiastical studies for a short time only, and thence proceeded to the American College at Rome. He was ordained at Rome, but continued there to pursue some higher and special studies until recalled to Carolina by his father's death. His first mission was at Wilmington, North Carolina, his second at Newbern, and his third at Charleston as one of the assistants at the cathedral. From the cathedral he was made pastor of St. Patrick's Church. It may be truly said that in every one of these positions he labored earnestly, unsparingly and intelligently.

He showed good business capacity, and labored with true missionary zeal. In 1881 he was appointed Vicar Apostolic of North Carolina, and was consecrated at the Baltimore Cathedral by Archbishop Gibbons, on January 8, 1882, under the title of Bishop of Rosalia. A year's arduous work in the missions of North Carolina showed his fitness for responsible trusts, his zeal for religion, his ripe judgment in the management of affairs, and his practical knowledge of the needs of the American Church and of the way to meet them. He was selected to succeed Bishop Lynch in the See of Charleston and was translated to that See by brief of Pope Leo XIII. dated January 27, 1883. He retained the Vicariate of North Carolina. He repaired to Charleston and discharged the difficult and laborious duties of those two offices with ability, success and usefulness. He has since been released from the North Carolina Vicariate. He is adding to his priests, schools and institutions; conversions are not infrequent, and religion is making solid progress in a field difficult to till. His past gives promise of still greater usefulness in the Church.



RIGHT REV. ALFRED A. CURTIS, D. D.

SECOND BISHOP OF WILMINGTON, DELAWARE.



WHEN conversions were few in the history of the Church in America Dr. Curtis gave a consoling example of the conviction of a well-trained and educated mind and of the conversion of a sincere and devout soul. He was born about the year 1833 in Somerset county, on the Eastern Shore of Maryland. After receiving a fine education, which his vigorous intellect well digested and stored away, and which his industry has ever since increased, he attracted the attention and won the friendship and admiration of the Protestant Episcopal Bishop Whittingham, of Maryland, by whom he was ordained in the Episcopal ministry in 1859. His first service as a Protestant minister was at Frederick, Maryland, and his second was as assistant rector of St. Luke's (High) Church in Baltimore, and about the beginning of 1860 he was chosen as rector of the Ritualistic Church of Mount Calvary. His associations and life in the Protestant Church showed the logical working of his mind towards Catholic truth, hampered, however, with the influences of education and social ties. Towards the end of 1870 he resigned his position at Mount Calvary Church, feeling no longer able to hold it conscientiously, and in February, 1871, he went to England and conferred frequently with the celebrated Doctor, now Cardinal, Newman, by whom he was received into the Church in April of that year.

After his return to Baltimore he entered St. Mary's Seminary in September, 1871, to prepare for the Catholic priesthood. His previous education, fine attainments and clear intellect enabled him to make the course of Catholic theology with comparative ease, but he made it thoroughly. He was ordained by Archbishop

Bayley, another convert from the Episcopal ministry, in December, 1874. Archbishop Bayley appointed him his secretary and an assistant priest at the Cathedral, in which capacity he rendered valuable services. As a pulpit orator he was always forcible, and displayed in his sermons the mastery resulting from thorough study of the Holy Scriptures, the Fathers and dogmatic theology. Dr. Curtis is also a fine scholar, and is one of the best Hebrew scholars in America. But his virtues surpassed his learning, for his charities to the poor in the Cathedral parish, his ministrations to the sick and dying and his love of souls have caused his memory to be cherished with love and gratitude. He continued under Archbishop and Cardinal Gibbons to fill the offices of secretary and assistant rector of the Cathedral, and was esteemed as highly by the latter as he had been by Archbishop Bayley.

In 1886, when Bishop Becker was translated from the See of Wilmington to that of Savannah, Father Curtis was appointed with universal approbation Bishop of Wilmington, and was consecrated by Cardinal Gibbons at the Cathedral of Baltimore on November 14, 1886, in the presence of many bishops and priests and an immense concourse of the laity, large delegations having gone on from Wilmington. He was escorted to Wilmington by Cardinal Gibbons, Bishop Becker and other prelates and by large delegations of priests and laymen from Baltimore and Wilmington in a special train, and was installed at Wilmington in St. Peter's Pro-cathedral on November 21, by Cardinal Gibbons, with solemn ceremonies. The work which Bishop Curtis has accomplished in his Diocese during the two years of his administration gives a bright promise for the future, while his fine expositions of the Catholic religion in his sermons, the purity and refinement of his life and character, and his good example and charities, will lead many to abandon their prejudices against the Catholic Church.

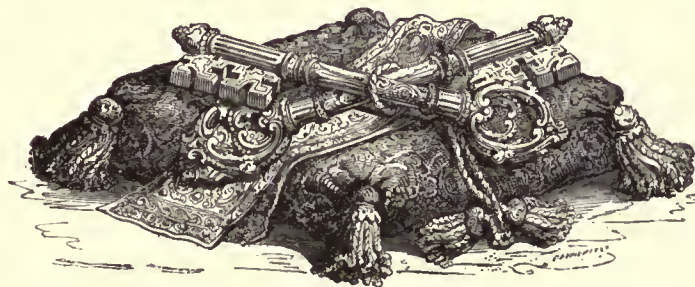
RIGHT REV. LEO HAID, O. S. B., D. D.

FOURTH VICAR-APOSTOLIC OF NORTH CAROLINA.



AMID the cloisters of St. Benedict the Church has found a wise and zealous ruler for a laborious and difficult part of the Lord's vineyard. Leo Haid was born in the country near Latrobe, Westmoreland county, Pennsylvania, on July 14, 1849. Receiving his earliest education at the school of the village, he was sent early to the Benedictine Abbey of St. Vincent. Finishing his classical course with distinction, he entered the Order of St. Benedict in 1872, went through every grade, was professed as a Benedictine monk and ordained in 1872. In the positions of professor and chaplain at St. Vincent's Abbey he showed marked judgment, zeal and ability. In July, 1885, he was elected Abbot of Mary Help Abbey, near Belmont, Gaston county, North Carolina. He was remarkable for the amount of hard work he accomplished, and seemingly with ease. His merits were recognized by all. The venerable and Right Rev. Arch-Abbot Boniface Wimmer, the Nestor of the Order, spoke of Father Haid as a good man, a good monk and a good priest. Confirmed in his election by Pope Leo XIII., he was consecrated as the Right Rev. Abbot of St.

Mary's by Bishop Northrop at Charleston, South Carolina, on November 26, 1888, Thanksgiving Day. Returning a mitred Abbot to St. Mary's Abbey, he was received with universal joy. He became a benefactor of the institution. A new impetus was given to every work and new enterprises started. St. Mary's College was languishing; under his energetic administration the number of students so rapidly increased that a new college has been erected. His eloquence has attracted many and convinced not a few, several prominent converts having been led by him into the Church. Traditional prejudices in North Carolina have been dispelled by his able explanations. The poor and ignorant negroes became special objects of his zeal, and so numerous have been the conversions among them that Dr. Haid has erected a Church and School of St. Benedict on the convent grounds for them. In 1887 Pope Leo XIII. appointed this zealous and laborious monk Vicar Apostolic of North Carolina, his predecessors being Cardinal Gibbons, Bishop Keane, of Richmond, and Bishop Northrop, of Charleston. His title was Bishop of Mesene. His administration, already commenced with energy and enterprise, promises to prove fruitful of great good throughout the State of North Carolina.



RIGHT REV. AUGUSTINE VAN DE VYVER, D.D.,

SIXTH BISHOP OF RICHMOND.



WHILE the Diocese of Richmond was anticipating the loss of its Bishop, Right Rev. John J. Keane, who had been elected Rector of the American Catholic University at Washington, the provident forethought of Bishop Keane was training and preparing as his successor the Right Rev. Augustine Van de Vyver, by appointing him first his Vicar-General and secondly as administrator of the Diocese. Dr. Van de Vyver was born at Hoesdonk, East Flanders, in Belgium, in December, 1845. His rudimentary instruction having been received in his native local schools, he made his classical course and philosophical studies in the city of St. Nicholas. At an early age he embraced not only the priestly vocation, but resolved also on dedicating himself to the American missions, following the example of such distinguished missionaries as Fathers Nerrinckx, De Smet, Van de Velde, Lefevre, and many others. He accordingly entered the American College of Louvain, which Archbishop Spalding and Bishop Lefevre had been so instrumental in founding to prepare young priests for the American missions. He entered this famous institution in 1867, completed his course of theology, and was ordained a priest on July 24, 1870, at Brussels, by Monsignor Cantani, then Papal Nuncio to Belgium, in his private chapel. Having been accepted by

Bishop McGill for the Diocese of Richmond, he came to that city in 1870, and was appointed an assistant at the Cathedral of St. Peter, where he served faithfully and with approbation for five years. When Rev. John J. Kain was appointed Bishop of Wheeling, Father Van de Vyver was sent by Cardinal Gibbons, then Bishop of Richmond, to attend the widely scattered and numerous missions of that region, of which Harper's Ferry was the centre. For six years he labored with such zeal and devotion in this laborious country mission as to endear himself to Bishop, priests and people. When Father Janssens was appointed Bishop of Natchez, Father Van de Vyver was appointed to succeed him as pastor of the Cathedral by Right Rev. John J. Keane, then Bishop of Richmond. He was soon afterwards appointed Vicar-General of the Diocese. As pastor of the Cathedral his administration was business-like and successful. He mastered the English language, and became an eloquent pulpit orator. When Bishop Keane resigned the Bishopric of Richmond to assume the rectorship of the American Catholic University, Father Van de Vyver was first made administrator of the Diocese, and subsequently, in 1889, was appointed by the Holy See Bishop of Richmond. He was consecrated at Richmond's Cathedral on October 20, 1889, by Cardinal Gibbons, in the presence of numerous Bishops and priests, and among the countless laity present were Governor and Mrs. Fitzhugh Lee, the Mayor of Richmond, and many of the civil, military and naval officials at Richmond. His first measures and methods give assurances of a successful and useful administration.





Interior View of St. Patrick's Cathedral, New York.

CHAPTER III.

PROVINCE OF NEW YORK.

History of the Archdiocese of New York, and the Suffragan Dioceses Albany, Buffalo, Brooklyn, Newark, Rochester, Ogdensburg, Trenton and Syracuse.

ARCHDIOCESE OF NEW YORK.

THE original Diocese of New York was created by Papal Bulls of April 8, 1808, and embraced the whole State of New York and the eastern part of the State of New Jersey. Before this it was a part of the Diocese of Baltimore, when the latter embraced the whole United States. Archbishop Carroll, while suggesting nominations for the other new Sees, suggested to the Holy Father to confide the care of the New York Diocese to the Bishop of Boston until time was given for finding an acceptable candidate. But the Holy See, probably at the suggestion of Archbishop Troy, of Dublin, appointed Rev. Richard Luke Can-

canen, a distinguished Dominican, a resident of Rome and agent for the Irish Bishops. He had already refused two Irish Sees. On a bed of sickness his appointment was announced to him by Cardinal di Pietro, who informed him that the Pope desired him to accept, and thereupon the Bishop-elect made his submission. He was consecrated at Rome with unusual ceremony at the Church of the Nuns of St. Catharine; the two assistant prelates were Archbishops, the consecrator was Cardinal di Pietro. Though still feeble from illness, he secured for his new Diocese a large number of donations in money and church outfit, and his baggage was so cumbersome as to retard his movements. Leaving Rome, in order to secure passage on an American vessel, on June 3, 1808, he reached Leghorn,

which was in possession of the French, who seized all American vessels because they were visited by English cruisers, and after long delays and great expense he returned to Rome, leaving the Papal Bulls creating the new American Sees and making Baltimore a metropolitan See, the pallium for Archbishop Carroll, and documents, which he was to carry to America, in the hands of Messrs. Filicchi, to forward to Archbishop Carroll. Receiving a pension from the Pope, he remained at Rome, officiating frequently as a Bishop when needed. In April, 1810, a passport was obtained for him; he reached Naples, securing passage on a vessel bound for Salem, Massachusetts. At the last moment the Board of Police made some objection to his papers and his departure was again prevented. Disappointment prostrated the good Bishop; he was taken ill with fever, and died on June 19, 1810, at the Dominican Convent at Naples. Pius VII. was then a prisoner of Napoleon and Italy was in the possession of France. In December, 1808, Archbishop Carroll, in virtue of a letter from Bishop Cananen, appointed Rev. Anthony Kohlman Vicar-General of New York and pastor of St. Peter's; on the death of Bishop Cananen he was appointed Administrator of the Diocese of New York. Religion made good progress under his pastoral care; he engaged Bishop Cheverus to perform all episcopal offices for the Diocese, and he had for his assistant at St. Peter's Rev. Benedict Joseph Fenwick, afterwards Bishop of Boston. Upon the request of Bishop Cananen, as it was understood and acquiesced in here, the Holy Father had consented to appoint Rev. Ambrose Maréchal, afterwards Archbishop of Baltimore, as Coadjutor of New York; but instead of this quite a different appointment was made, and this time again at the suggestion of Archbishop Troy, of Dublin. Fathers Kohlman and Fenwick rendered great services to religion in New York, whose Catholic population was sixteen thousand. St. Peter's was improved, ground was purchased for another church, and on June 8, 1809, the corner-stone was laid by Fathers Kohlman and Fenwick with great ceremony. At the suggestion of Archbishop Carroll the new church was called St. Patrick's. Lots in front of St. Patrick's were purchased, and a classical school was opened as the prelude to a future college and

called New York Literary Institution. During their pastoral charge Thomas Paine, the philosopher and atheist, died in New York; but two weeks before his death he consented to send for Father Fenwick, in the hope only of securing some relief from his bodily sufferings. Father Fenwick responded to the call, and was accompanied by Father Kohlman. When the unhappy man perceived that these pious priests came only for the good of his soul, he ordered them from his presence as he had done with several Protestant ministers before; he died in utter despair. In March, 1813, Father Kohlman was summoned as a witness to court in a case involving a question of stolen goods. He was questioned as to matters of which he knew nothing except in the confessional, and respectfully refused to answer. It was a test case of great importance, and the points of law were argued in court for two months and greatly discussed in the newspapers. On June 14, 1813, Mayor DeWitt Clinton, President of the Court of General Sessions, rendered the decision of the court that a priest could not be questioned as to matters only known to him through his ministry. The new St. Patrick's Cathedral was dedicated by Bishop Cheverus.

In April, 1813, three Ursuline nuns arrived in New York from Blackrock Convent in Ireland and were invited over by Father Kohlman, who had them incorporated under the laws of New York, on March 26, 1814, and located them in their convent near Third avenue and Fiftieth street. In 1815, finding few postulants to join their order and inadequate patronage for their schools, they returned in 1815 to Ireland. Another religious order, the Trappists, who had been testing their success in other parts of the country, reunited all their members in New York, where their Superior, Dom Augustine, purchased a considerable property, founded a Trappist Abbey, and attended the Ursuline Convent. Nuns of the same order came to New York. Not meeting with success, the Trappist institutions in New York were relinquished and the monks and nuns returned to France in 1814. During a portion of this period Father Fenwick also acted as Vicar-General.

While the appointment of Dr. Maréchal as Bishop of New York was expected, Archbishop Troy, of Dublin, exerting his singular influence

in American affairs, secured the appointment of another Dominican, Rev. John Connelly, Superior of the Irish Convent of St. Clements, at Rome. The war then existing between the United States and Great Britain prevented Dr. Connelly, who was a British subject, from coming to his See. Bishop Connelly was consecrated at Rome on November 6, 1814, and, in the fall of 1815, he arrived unannounced at New York. He brought with him Rev. Michael O'Gorman, whom he ordained during his visit to Ireland. The Ursulines and Trappists had gone; Fathers Kohlmann and Fenwick were recalled to Maryland. The new Bishop found his Diocese in a forlorn condition. He meekly assumed the burden of the missionary work of the city, with the assistance of Rev. Peter Malon. Bishop Connelly sent Father O'Gorman to Albany, and he at the age of seventy undertook to organize his Diocese, which embraced all New York and part of New Jersey, with a Catholic population of thirteen thousand, two churches at New York and one at Albany, and with only two priests. Confiding the Northern Missions of the State of New York to Father O'Gorman, Bishop Connelly, with the later assistance of Rev. M. Shanahan, attended to the missions of the South. During his administration St. Patrick's Cathedral Cemetery was acquired and consecrated by him in August, 1824. In 1817 he secured as priests of the Diocese Rev. Arthur Langdill, and in 1818 Rev. Charles D. French, and besides Mr. O'Gorman he ordained Rev. Richard Bulger in 1820, Rev. Patrick Kelley in 1821, Rev. Charles Brennan in 1822, Rev. John Shanahan in 1823, Rev. John Conroy in 1824. He introduced the Sisters of Charity in 1817; founded the Orphan Asylum, which was incorporated in 1817, under the title of "The New York Catholic Benevolent Society;" and, in 1823, he had eight priests in the Diocese. During the cholera year of 1822 his charities and personal ministrations to all denominations were heroic. Several new churches were erected, including St. John's at Utica, and St. Patrick's at Rochester. One priest, Rev. Mr. Shanahan, served at Newark; two, Rev. Michael Carroll and John Farnan, served what is now the whole Diocese of Albany. Brooklyn had no priest, and was, in 1823, visited for the first time by Rev. Mr. Shanahan.

Bishop Connelly, spent with age and severe labor, died at New York, February 6, 1825.

Rev. John Power was Administrator of New York until the latter part of 1826; the Presbyterian Church in Sheriff street in 1826 became St. Mary's. Dr. Power erected the present massive Church of St. Peter's.

In 1826 New York received its third Bishop, Right Rev. John Du Bois, who was consecrated at the Baltimore Cathedral by Archbishop Maréchal, October 26, 1826, and was installed at St. Patrick's Cathedral, New York, November 9. New York city then possessed three churches, six priests and thirty-five thousand Catholics. Though sixty years old Bishop Du Bois performed severe missionary work, and soon made a visitation of his large Diocese, arranging at Albany for a new church. At Buffalo he acquired land for St. Louis' Church, and extended his visit to the Indian village of St. Regis and to all parts of the Diocese. He went to France in October, 1829; obtained from the Society for the Propagation of the Faith a considerable donation, which enabled him to help the Catholics of Albany in building their church and to redeem the Newark Church, then on the point of being sacrificed. Land near Nyack was purchased for a college, and the Bishop laid the corner-stone on May 29, 1833. The torch was applied to the college by religious fanatics and the college was in ashes. A site was offered for the college in Brooklyn but could not be accepted.

St. Mary's Church was rebuilt in 1832-33, and dedicated to divine service. Christ's Episcopal Church in Ann street was purchased and converted into a Catholic church, but was subsequently, in 1833, replaced by St. James' in James street. In 1833 the corner-stone of St. Joseph's was laid, and, in March, 1834, was blessed and opened for divine service. A Catholic burial-ground was established in December, 1833, in Eleventh street between Avenue A and First avenue. The German Catholics bought a lot in Second street between First avenue and Avenue A, and there the old Church of St. Nicholas was erected, with Rev. Mr. Raffener as pastor, who, in 1839, erected the old Church of St. John the Baptist in Thirteenth street. In 1835 St. Paul's Church in Eighty-fourth street was built by Father Michael Curran, and in 1836 Trans-

figuration Church was opened with Very Rev. Felix Varela as pastor. Bishop Du Bois laid the corner-stone October 26. On February 28, 1838, the church was blessed by Bishop Hughes and opened for service.

In 1837, in consequence of the declining health of Bishop Du Bois, Rev. John Hughes was appointed, at his request, coadjutor. The Bishop consecrated his coadjutor at the New York Cathedral on January 9, 1838. In 1839, in consequence of Bishop Du Bois' infirm health, the Holy See relieved him of the diocesan administration, and appointed Bishop Hughes administrator. The Sisters of Charity from Emmittsburgh came to New York in 1830, and opened an academy, and afterwards a second one in the Seventh Ward. The latter was the beginning from which grew Mt. St. Vincent's. Bishop Du Bois died December 20, 1842, and was succeeded by Bishop Hughes.

One of the early triumphs of ecclesiastical discipline in New York under Bishop Hughes was his struggle with the trustees of St. Peter's Church, and his final overthrow of trusteeism. Five churches out of eight, through trustee mismanagement, became bankrupt, were sold under the sheriff's hammer, and purchased in his own name by Archbishop Hughes. After herculean efforts he discharged the indebtedness of St. Peter's, amounting to \$140,000, though not legally obliged to do so, and the event was celebrated with a *Te Deum* in the church.

One of Bishop Hughes' first works was the establishment of St. John's College, Fordham, for which he purchased in October, 1839, the Rose Hill estate, which became historic ground in the Revolutionary War, for \$30,000, and fitting up the buildings for the reception of students at a cost of \$10,000. After issuing a Pastoral, urging this work on the generosity of the people, he sailed for Europe, and after obtaining a liberal donation for the college from the Leopoldine Society at Vienna, and obtaining at Paris a colony of Ladies of the Sacred Heart to found a school in New York, he returned home in July, 1840.

The public school question had arisen during Bishop Hughes' absence, and he found the city and State much agitated on the subject. Mr. Seward, Governor of the State of New York, in

his message to the Legislature on January 1, 1840, recommended Dr. Knott's plan of congregational schools. The system established by law in 1840 intrusted the school funds, amounting to \$130,000 annually, to the Public School Society. The Catholic schools had received some share of the fund; but the society professed to conduct the system on non-sectarian principles. Catholics were practically cut off



Most Rev. John Hughes, D. D., First Archbishop of New York.

from all benefit of the fund for which they were taxed, and it was soon discovered that the society had introduced or tolerated sectarianism in the schools. Catholics demanded that, as the public schools were such that they could not conscientiously send their children to them, either the Catholic schools should receive their share of the school fund, or Catholics be exempt from paying taxes for the support of schools in violation of their consciences and of their civil rights. Bishop Hughes at once became the champion of the Catholic cause. He attended and addressed the public meetings, insisting upon driving out of the movement the selfish politicians, even of his own faith, who were availing themselves of

the agitation for their own purposes. He brought the school question before the Board of the Common Council. Both sides were heard. The Public School Society opposed the petition of the Catholics by their counsel; Rev. Doctors Bond, Bangs and Reese opposed it for the Methodists, Rev. Dr. Spring for the Presbyterians, and Rev. Dr. Knox for the Dutch Reformed Church. These gentlemen actually placed themselves in the attitude of preferring that Methodist, Presbyterian and Dutch Reformed children should be educated without religion, rather than be educated as Christians each in their own religion, because, if they accepted the latter advantage, Catholics would enjoy the same; for the Catholics demanded nothing for themselves which they did not concede to all others. The petition was rejected on January 12, 1841, and the Catholics, headed by Bishop Hughes, appealed to the Legislature. This led to the introduction of a bill by Mr. Spencer creating the Board of Public School Commissioners, and making the schools non-sectarian. Seeing that they could not successfully carry the denominational system, the Catholics supported the Spencer bill. The Protestants thereupon opposed the very school system which they now regard as "*the palladium of our liberties*." The question went over to the Legislature of 1842, when Governor Seward again, in the annual message, advocated a just system of public schools. But the election in the fall of 1841, which sent the members to the new Legislature, turned upon the Spencer bill, Catholics ran their own candidates, and, though defeated, they polled two thousand two hundred votes.

The Seminary was removed from Lafargeville to Fordham in the autumn of 1840. The college was opened in June, 1841. In April, 1846, the college was chartered by the Legislature with university faculties, and, in July of the same year, was placed in care of the Jesuits. In 1841 the ladies of the Sacred Heart arrived from Europe, and founded their first school; in 1846 the Sisters of Mercy came and established their first home. What contrasts these humble beginners were to the grand institutions of education and charity now conducted by those religious communities. The "*No Popery*" cry and Know-nothingism extended to New York in

1844; the Kensington riots, outrages and sacrileges of Philadelphia might have been repeated in New York but for the brave and prompt action of Bishop Hughes and his people.

In 1844 the Diocese had so increased in churches, institutions and labors that Bishop Hughes obtained a co-adjutor in Rev. John McCloskey, afterwards Cardinal Archbishop of New York. In 1845 Bishop Hughes visited Europe, and on his return represented New York Diocese in the Sixth Council of Baltimore, which divided the Diocese, with the concurrence of the Holy See, by erecting the Diocese of Albany, with Dr. McCloskey as its Bishop, and the Diocese of Buffalo, with the Lazarist Father John Timon as Bishop. In 1853 the Diocese of Newark was erected, and Rev. James Roosevelt Bayley appointed Bishop. In 1846-7 the Sisters of Charity in New York Diocese were organized into a community separate from the mother community of Emmitsburg, with permission to those who so desired to return to Emmitsburg. In 1847 Bishop Hughes, upon the invitation of distinguished members of Congress, such as John Quincy Adams, John C. Calhoun, Thomas H. Benton, and others, preached a masterly sermon in the House of Representatives at Washington. In May, 1849, upon the recommendation of the Seventh Council of Baltimore, the Diocese of New York was raised to an Archbishopric, with the Bishops of Boston, Hartford, Albany and Buffalo as suffragans, and Archbishop Hughes, now promoted to the archiepiscopal dignity, received the pallium from the hands of the Holy Father himself at Rome, on April 3, 1851. In 1853 Monsignor Bedini, Papal Nuncio to Brazil, visited this country, and was for a time the guest of Archbishop Hughes. Having visited Rome in 1854, among the prelates consulted by Pius IX. in reference to defining the dogma of the Immaculate Conception, on his return the Church of the Immaculate Conception was commenced, and was solemnly consecrated on May 15, 1858. This was the ninety-ninth church erected and dedicated under his administration. In 1858 it was reported that New York Diocese was a rival of Baltimore in the expected creation of a primacy in the United States. Archbishop Hughes himself wrote to Rome requesting the preference to be given to

Baltimore. The Holy See contented itself with conferring on Baltimore a prerogative of place and honor. When the American College at Rome was founded, the New York Diocese



Pius IX.

raised a fund equal to the support of seven ecclesiastics in the College.

The corner-stone of the grand Cathedral of St. Patrick on Fifth avenue was laid by Archbishop Hughes on August 15, 1858, with the most imposing ceremonies. In 1859 the Diocese of New York, its Bishop and people, manifested great sympathy for the Holy Father, Pius IX., in his sufferings, and the collection of Peter's pence amounted to fifty-three thousand dollars. In 1862 was founded the Theological Seminary at Troy. During several years Archbishop Hughes suffered with failing health, and yet his energy was undiminished. He died January 3, 1864, and was buried under old St. Patrick's Cathedral. Since then the remains of all prelates of the Diocese who had been buried at old St. Patrick's were removed to the new Cathedral. During his administration four new Dioceses had been created in the original Diocese of New York, the Jesuits, Redemptorists and Christian

Brothers had been received, the Colleges of St. Francis Xavier, St. John and Manhattan erected, the new congregation of St. Paul the Apostle organized, the Ladies of the Sacred Heart, Sisters of Mercy, Sisters of Notre Dame, and Sisters of the Good Shepherd, brought in; and the New York Catholic Protectory, under the presidency of Dr. Levi Silliman Ives, incorporated and put in operation, and one hundred churches erected.

The Archdiocese of New York, on May 6, 1864, passed under the administration of Most Rev. John McCloskey, then Bishop of Albany. That great institution, the New York Catholic Protectory, was then in its infancy. On June 7, 1865, the farm at West Chester was purchased. The great fair of Union Square was opened May 20, 1867, and closed on June 21, yielding \$100,000, net. The work on the new Cathedral, which had been suspended during the war, was resumed and completed, with the exception of the towers and sacristy, and solemnly dedicated, with an attendance of prelates, priests and laymen never equalled before at any church dedication in this country. The episcopal and parochial residences of white marble were also erected back of the Cathedral. The houses of the Franciscan Fathers, Capuchins, Dominicans, Brothers of the Society of Mary, Franciscan Brothers, the Ursulines, the Missionary Sisters, the Third Order of St. Francis, the School Sisters of Notre Dame, Sisters of St. Dominick, the Sisters Marianites of the Holy Cross, Sisters of the Poor of St. Francis, the Presentation Nuns, Sisters of Christian Charity, Little Sisters of the Poor, Sisters of Bon Secours, and the Sisters of St. Francis, are among the additions made to the Diocese in this administration. The Foundling Asylum of the Sisters of Charity, of which Sister Irene was the foundress, the homes and hospitals of the Little Sisters of the Poor, the Mission of the Immaculate Virgin, with its fine institutions in Lafayette Place and on Staten Island, of which Father Drumgoole was the founder, the Association for Befriending Children and Young Girls, of which Mrs. Starr is the foundress and Right Rev. Thomas S. Preston the ecclesiastical superior, the foundress and her companions being now known as the Sisters of the Divine Compassion, and St. Joseph's Insti-

tute, for the improved instruction of deaf mutes, are among the noble works that have sprung up in New York during the same period. The churches in the Diocese reached the number of one hundred and seventy-six, chapels sixty, sta-



Right Rev. Thos. S. Preston.

tions thirty-eight, secular priests two hundred and eighty-three, and regulars one hundred and nineteen; the total number of priests four hundred and two, brothers three hundred and nine, and religious women nearly two thousand. The Catholic population, greatly increased by immigration, reached six hundred thousand.

The Archdiocese of New York was the first American Diocese whose Bishop was ever raised to the Cardinalate. Pope Pius IX. created Archbishop McCloskey a Cardinal priest, with the title of Santa Maria Supra Minervam, on March 15, 1875. The presentation of the Papal Briefs and of the red beretta, and of the zucchetto, or red skull-cap, took place at the Cardinal's residence on April 7th, and the investiture of the

Cardinal with the beretta and insignia of the cardinalate took place in the old Cathedral of St. Patrick on April 27th. On the death of Pope Pius IX., in 1878, an American Cardinal for the first time was summoned and started to sit in conclave for the election of a new Pope. He arrived after the election of Pope Leo XIII. He received from the new Pope the Cardinal's hat and ring, which are never conferred outside of Rome.

While in Rome he took formal possession of his titular Church of Santa Maria Supra Minervam. The dedication of the new Cathedral took place on May 25, 1879. On December 8, 1873, the entire Diocese of New York was dedi-



Cardinal McCloskey.

cated by Archbishop McCloskey to the Sacred Heart of Jesus. The first American Catholic pilgrimage took place in 1874. The Catholic Union was formed for the defence of Catholic rights, and the Xavier Union, now the Catholic Club,

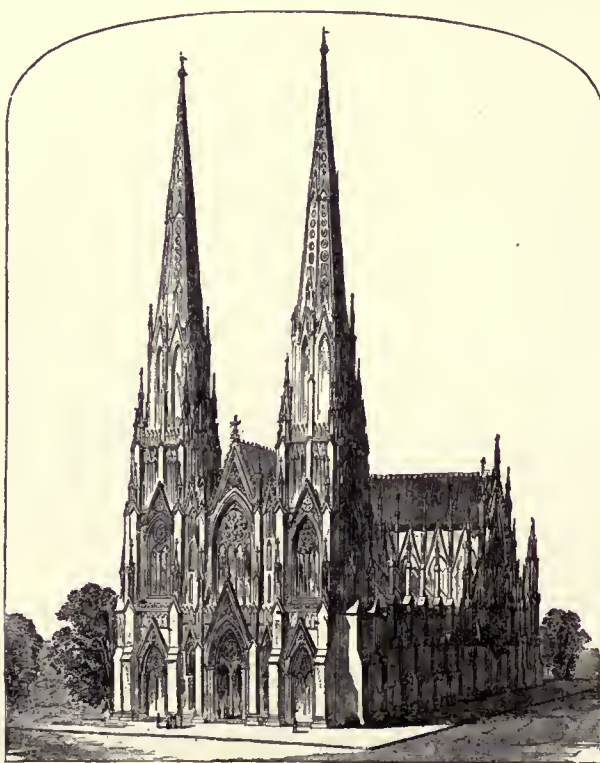
was also organized in this administration. In consequence of Cardinal McCloskey's infirm health, he requested and obtained a co-adjutor. Right Rev. Michael Augustine Corrigan, Bishop of Newark, the Cardinal's choice, was made Archbishop of Petrea and co-adjutor of New York, with the right of succession, on October 1, 1880. From this time to the death of Cardinal McCloskey, which occurred on October 1, 1885, the episcopal functions and labors in the Diocese were performed by the co-adjutor. During the co-adjutorship the Fourth Provincial Council of New York and the Fourth Diocesan Synod were held and presided over by the Most Rev. Co-adjutor, and in the Third Plenary Council of Baltimore the Diocese of New York and its Cardinal Archbishop was represented by him.

The improvement in the Diocese of New York in all its works and appointments has been marked during the administration of Archbishop Corrigan; regularity and discipline have been established or increased in all its departments. Efforts have been made to provide for the deaf mutes; a diocesan theological seminary has been announced; land provided and funds partially provided or collected for its erection; and land acquired for the Dominican Sisters of the Perpetual Adoration, under Rev. Mother

Mary of Jesus, foundress of the Newark Convent and of the order in America. The beautiful towers of the Cathedral have been completed.

The Church has made rapid progress in the Diocese of New York during Archbishop Corrigan's administration: the churches number one hundred and ninety; chapels, sixty, and stations, forty-two; priests, four hundred and seventy-nine; brothers, four hundred; sisters, two thousand one hundred and eighty-two; parochial schools, one hundred and fifty-seven, and Catholic population, eight hundred thousand.

On February 20, 1889, the first American pilgrimage to the Holy Land sailed from New York under the guidance of Very Rev. Charles A. Vissani, commissariat of the Holy Land of the Order of St. Francis in New York. The pilgrims, numbering more than a hundred, assisted at Mass at the New York Cathedral on the morning of the 20th, and were feelingly addressed and speeded on their pilgrimage by Archbishop Corrigan. Among their number were Bishop Wigger, of Newark, who said the Mass, Bishop Rademacher, of Nashville, Monsignori Seton and Doane, of New Jersey, and several other priests, and about one hundred lay gentlemen and ladies. The pilgrims have returned home with many blessings.



St. Patrick's Cathedral, New York.

DIOCESE OF ALBANY.

THE Diocese of Albany was erected by the Holy See in 1847, and was then bounded on the north and east by the limits of the State of New York, extended south to the forty-second degree of north latitude, and west to the eastern limits of Cayuga, Tompkins and Tioga counties. This vast territory is now the seat of several Episcopal Sees, embraced the territories that had



Cathedral of the Immaculate Conception, Albany, N. Y.

been sanctified by the early missions along our northern borders and the famous Iroquois missions, was the scene of early martyrdoms, including those of Father Jogues and René Goupil, and was the birthplace and long the home of the saintly Indian virgin, Catharine Tégakouita. Few parts of our republic have so heroic and interesting a Catholic history.

In and about Albany proper, prior to the Revolution, Catholicity had scarcely a resting-place. The earliest church in Albany was erected in 1798, under the zealous efforts of

Rev. John Thayer, a convert to the faith from Boston. Fathers Burke and Kohlmann, Rev. Mr. McQuaid, Rev. Michael O'Gorman, Rev. Michael Carroll, in 1822, were successively the pastors at Albany. The city was blessed in 1830 by the advent of the Sisters of Charity, who conducted the schools and orphan asylum. Churches were built in other parts of the Diocese, at Carthage, Utica, Verona, Oneida, Florence, Constableville, Salina, Schenectady, Sandy Hill, Binghamton, Saratoga and other places. Right Rev. John McCloskey, co-adjutor of Archbishop Hughes of New York, afterwards the first American Cardinal, was appointed first Bishop of Albany in 1847, and at that time Albany possessed four churches, one of which, St. Mary's, became his Cathedral. In the remainder of the Diocese there were about forty churches, but there were not priests enough to give each church a pastor. Bishop McCloskey's administration was eminently successful, as was evidenced by the rapid and wonderful increase of churches and priests, schools, academies, asylums and other works of the Church. In 1864 Bishop McCloskey became Archbishop of New York, and left to the Albany Diocese as the fruits of his labors and of his clergy and people, one hundred and thirteen churches, eight chapels and fifty stations, eighty-five priests, and the Diocese had received the Augustinians, Franciscans and Oblates of Mary Immaculate; also the Ladies of the Sacred Heart, the Sisters of Mercy, Christian Brothers, Sisters of Charity, Sisters of St. Joseph, the Canadian Gray Nuns, and Sisters of the Third Order of St. Francis.

Bishop McCloskey was succeeded by his Vicar-General, Right Rev. John Joseph Conroy, who administered the Diocese until July 7, 1865, when he was appointed Bishop. He was consecrated on October 15, 1865. He introduced an industrial school, St. Peter's Hospital, St. Agnes' Rural Cemetery, increased the priests, churches, schools and institutions of the Diocese, and introduced the Little Sisters of the Poor. In August, 1869, the Diocesan Synod was celebrated.

In 1872 a co-adjutor to Bishop Conroy was appointed in the person of Right Rev. Francis McNeirney. In 1874 the co-adjutor was placed in the full administration of the Diocese, and October 17, 1877, Bishop Conroy resigned, and Bishop McNeirny became Bishop of Albany. Under his able and active administration the Diocese of Albany has flourished. In 1872 the Diocese of Ogdensburg was carved out of that of Albany, and in 1886 that of Syracuse. Notwithstanding these losses, the Diocese to-day possesses one hundred and fifty-six priests,

eighty-two churches with and thirty-eight churches without resident pastors, forty-two chapels and seventy-four stations, three male and three female academies, six orphan asylums, two homes for the aged and two hospitals. The Provincial Theological Seminary of St. Joseph is located at Troy in the Diocese. The Jesuit Fathers have erected at Auriesville a shrine in honor of Father Jogues and René Goupil, New York's martyrs, now undergoing canonization; and the shrine has become a place of annual pilgrimages.

DIocese OF BUFFALO.

ON the erection of the See of Buffalo, in 1847, Rev. John Timon, a distinguished and holy Lazarist from The Barrens, Missouri, was appointed its first Bishop. The Diocese embraces



St. Joseph's Cathedral, Buffalo, N. Y.

the counties of Erie, Niagara, Genesee, Orleans, Chautauqua, Wyoming, Cattaraugus, Steuben, Chemung, Tioga, Alleghany and Schuyler. The new Bishop, after at first refusing the appointment, finally accepted from obedience, and was consecrated at the old New York Cathedral by Bishop Hughes on October 17, 1847. He

was accompanied to Buffalo by Bishops Hughes, McCloskey and Walsh of Canada, and Very Rev. Bernard O'Reilly.

Bishop Timon organized the Diocese with untiring zeal and thoroughness. In 1851 he founded St. Joseph's Orphan Asylum, and went to the Legislature himself and got the charter, which he had prepared, passed. In 1853 he founded the Foundling Asylum, and in 1854 it was opened for entrances. He purchased and opened a cemetery of forty acres on part of a farm he purchased. He founded the Deaf and Dumb Asylum, St. Mary's German Orphan Asylum, the Magdalen Asylum and the Providence Lunatic Asylum. What does not Buffalo owe to the memory of this holy Bishop? In 1848 was established the ecclesiastical seminary at Suspension Bridge, and it was placed in charge of the Lazarists. He founded, with the generous aid of Mr. Devereux, the college and convent of the Franciscans at Alleghany, and supplied it with Fathers whom he procured from Europe; and under his favor and encouragement were established St. Joseph's College of the Christian Brothers, the Redemptorist Convent of St. Mary, the Community of Missionary Oblate Fathers, the Sisters of Mercy, the Passionist Retreat of St. Mary, the Sisters of St. Joseph, the Sisters of St. Francis, the Gray Nuns and Sisters of Mary. His resources were severely taxed, but he met his obligations in the midst of poverty.

Bishop Timon commenced his fine Cathedral of St. Joseph in 1852, visited Mexico and solicited contributions for the work. After he had secured the ground a bigoted effort was made to get it away from him. After it was built its destruction was plotted; but after every obstacle was overcome the Cathedral was dedicated in 1855. The Diocese of Buffalo was among the foremost in sending pecuniary relief to Pope Pius IX. in his afflictions; so, too, in aiding the American College in Rome. Bishop Timon died of erysipelas, supposed to have been contracted from an expiring Sister of Charity, whose last confession he heard. He died, as he had lived, most holy, on April 16, 1867. He left his Diocese enriched with one hundred and sixteen priests, after commencing with eighteen, one hundred and sixty-five churches and thirty stations; from one charitable institution he left sixteen; from one female academy he increased the number to eighteen and nine male institutions; and the Diocese contained a hundred and twenty thousand Catholics. Besides the Eccle-

siastical Seminary at Suspension Bridge, there was a Diocesan Seminary in the Bishop's house. Very Rev. William Gleeson was administrator during the vacancy of the See. The See of Rochester was formed from that of Buffalo in 1868.

The Diocese of Buffalo next passed into the hands of Very Rev. Stephen V. Ryan, Visitor of the Lazarists in America, who was consecrated by Archbishop McCloskey at Buffalo, November 8, 1868. During the administration of Bishop Ryan the Diocese of Buffalo has grown in churches, priests, schools and institutions. Jesuit Fathers from Germany have entered the Diocese, and founded at Buffalo St. Canisius College; the Ladies of the Sacred Heart have opened a school at Buffalo, and the Sisters of St. Joseph have opened several convents and schools. Buffalo is one of the best developed and most flourishing Dioceses in the American Church. It owes much to the Lazarists, especially to the two Lazarists who have been its Bishops.

DIOCESE OF NEWARK.

THE Diocese of Newark, embracing the State of New Jersey, was created in 1853. Rev. James Roosevelt Bayley, a convert and then secretary and chancellor of Bishop Hughes, was appointed its Bishop; and he received consecration from Archbishop Bedini at old St. Patrick's, New York, October 30, 1852, and was installed on November 1st.

New Jersey had not been an overproductive field for Catholicity, yet not entirely without good results. The Catholic Plowden family visited it in the first half of the seventeenth century, and Colonel Thomas Dongan, the fugitive Catholic governor of New York, took brief shelter there on the overthrow of his government, as before related; the first Catholic priest was the Jesuit Father Theodore Schneider, who came from Goshenhoppen, Pennsylvania, in 1844, and said Mass at Iron Furnace. During the Colonial and Revolutionary periods the Jesuits of Maryland and Pennsylvania visited and administered to the few Catholics there, and Bishop Carroll had included it in his Episcopal visitations. In 1808, when the Dio-

ceses of New York and Philadelphia were created, the southern portion became attached to Philadelphia, the northern portion to New York. A single Asylum of the Sisters of Charity at Newark was the small basis upon which was built the great expansion of the Sisterhood; St. Elizabeth's Convent, with girls' and boys' schools, was founded at Madison. The Mother House removed there in 1860, and in 1872, when Bishop Bayley went to Baltimore, the Sisterhood numbered one hundred and seventy members, with their own Superior, incorporated under the laws of New Jersey, and with numerous schools, asylums and hospitals. Seton Hall College was founded, and now contains academic and theological courses; Bishops Corrigan and Wigger have resided at the college, and extensive buildings have been erected. The Benedictine priests and nuns have been introduced. St. Mary's Abbey, at Newark, and male and female schools at Newark and Elizabeth, with churches attached, have been erected. The Passionists were introduced and founded their fine Monastery and Church of St. Michael, near Hoboken; so

also the Christian Brothers have taken charge of the male parochial schools of the Diocese; the Sisters of Notre Dame, with their convent, school and orphan asylum, at Newark, and the



St. Patrick's Cathedral, Newark, N. J.

Sisters of the Poor of St. Francis, with their hospitals at Hoboken, Newark, and Jersey City, have become established. The Young Men's Catholic Institute, founded by Bishop McQuaid, has been expanded with library, lecture hall, reading room, book-store, gymnasium, billiard and music rooms. Parochial Schools, Sodalties, Rosary and Bona Mors Societies, Conferences of St. Vincent de Paul, the Association for the Propagation of the Faith, and Temperance Societies were introduced. The Diocese was represented by Bishop Bayley in

three Provincial Councils of New York, in the Second Plenary Council of Baltimore and the Vatican Council. In 1872, Bishop Bayley was made Archbishop of Baltimore, and was succeeded by Very Rev. Michael Augustine Corrigan, D. D., his Vicar-General and President of Seton Hall College, who was consecrated at the Newark Cathedral, May 4, 1873.

The Jesuits were received into the Diocese and founded St. Peter's College, a day school near St. Peter's Church, which they attend; the Dominicans came and have conducted the Church of St. Antoninus in Newark, and the Capuchins and Carmelites took Englewood and Fort Lee. The Sisters of Christian Charity, Sisters of the Good Shepherd, the Sisters of the Poor of St. Francis, the Little Sisters of the Poor, and the Dominican Sisters of St. Dominick of Perpetual Adoration have been added to the noble working forces of the Diocese. Conferences of the clergy on theological subjects were introduced, a Catholic Union, Catholic Protector, and several Catholic institutes in different cities. In 1880 there were one hundred and eighty-four priests, of whom fifty-five were regulars, eighty-four male religious, and six hundred and fifty sisters; churches were one hundred and forty-two, and forty stations, five monasteries, seven convents, twenty-one female academies, seventy-seven parochial schools for boys and seventy-six for girls, nine orphanage schools, three industrial schools and reformatories, five orphanages, five hospitals, three asylums, and a Catholic population of one hundred and seventy-five thousand. October 1, 1880, Archbishop Corrigan was transferred to New York as co-adjutor of Cardinal McCloskey.

In 1881 the Diocese of Newark was subdivided into the Dioceses of Newark and Trenton. Rev. Winand Michael Wigger, D. D., pastor of St. Vincent's Church at Madison, was appointed Bishop of Newark, and was consecrated at the Newark Cathedral by Archbishop Corrigan on October 18, 1881. The massive Dominican Convent of the Perpetual Adoration has been built, and was opened for public inspection in November, 1885; one asylum, a Home for the Blind, and several new churches have been erected, the Protectory removed from Dover to the extensive grounds at Arlington, and a crèche, at which

children from one to six years old are cared for, has been attached to the Convent of the Sisters of Charity of St. John's Church, Orange, and other works of charity and education commenced.

The Diocese is showing good fruits from Bishop Wigger's wise, just, impartial, zealous administration, and from his untiring labors and visitations.

DIOCESE OF BROOKLYN.



Interior view of St. James Cathedral, Brooklyn, N. Y.

THE Diocese of Brooklyn, embracing all Long Island, was formed out of that of New York, in 1853. Rev. John Loughlin, Vicar-General of New York, was appointed its first Bishop. He was consecrated in old St. Patrick's Cathedral by Archbishop Bedini on October 30, 1853. For thirty-six years it has grown in churches, priests, religious orders, institutions and schools of every kind. Nearly one hundred and twenty churches and chapels have been erected, since 1853, in the Diocese of Brooklyn, which then possessed only twenty-one. A grand Gothic Cathedral of granite has been commenced and is now in course of erection; the corner-stone was laid June 20, 1868; the greatest length is 354 feet, the extreme breadth is 180 feet; the towers, 50 feet square at their base, will be 350 feet high. A fine episcopal residence has

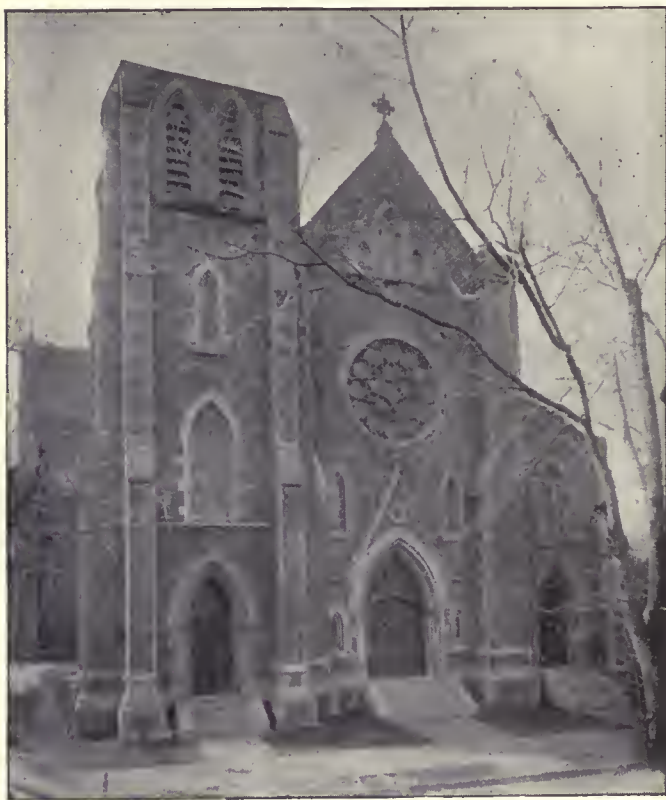
been erected and fitted for the Bishop by his priests and people, but the Bishop long preferred his old home of thirty-six years in Jay street. Two colleges, with four hundred and fifty pupils, are in successful operation, and nearly one hundred parochial schools. Hospitals and asylums have been built in great numbers, including a Home for News-Boys. The Lazarists, Franciscan Brothers, Visitation Nuns, Sisters of Charity, Sisters of Mercy, Dominican Sisters, Sisters of the Good Shepherd, Sisters of the Poor of St. Francis, Sisters of St. Joseph, and Sisters of the Sacred Heart of Mary have flourishing institutions in the Diocese. The Catholic population of the Diocese is nearly two hundred and fifty thousand. The orphan asylums, the convent at Flushing, the Franciscan College, the Visitation Convent College of

St. John the Baptist, House of the Good Shepherd, St. Vincent's Home for Boys, are institutions which do honor to this Diocese in their

material and architectural structure, and still more in their interior management and purpose, and in the blessings they impart.

DIocese OF ROCHESTER.

THE Diocese of Rochester was created in 1868, and comprises the counties of Monroe, Living-



St. Patrick's Cathedral, Rochester, N. Y.

ston, Wayne, Ontario, Seneca, Cayuga, Yates and Tompkins in the State of New York. Right Rev. Bernard Joseph McQuaid, Vicar-General of Newark, was appointed first Bishop. Bishop

McQuaid received consecration on July 12, 1868. The Diocese was organized with vigor, system and zeal. St. Andrew's Preparatory Seminary was established in September, 1870, and was designed for boys only who desired to be educated for the priesthood; it opened with seven students, six of whom persevered and entered the Troy Seminary, and it now has thirty-one students. The Auburn Orphan Asylum, Rochester Home of Industry and St. Mary's Industrial School have sprung up under Bishop McQuaid's administration. The Diocese also possesses the Convent of the Redemptorist Fathers, the Convent and Academy of the Sacred Heart, and Convents of the Sisters of Mercy and the Sisters of St. Joseph, and the Mother House of the latter. When founded, the new Diocese possessed sixty churches, now it has eighty-eight; thirty-eight priests, now it has seventy-seven and forty-one ecclesiastical students, three academies for young ladies, one hospital, five orphan asylums, nine thousand children attending parochial schools, and a Catholic population of seventy-seven thousand. The best of discipline prevails in the Diocese, and in accordance with canonical regulations synodal examiners, a promoter fiscalis, defender of the bond of matrimony, rural deans and school inspectors have been appointed. Rochester alone has twenty-four altars dedicated to divine service.

DIocese OF OGDENSBURG.

THE Diocese of Ogdensburg was erected by Pope Pius IX., February 15, 1872, and comprises the New York counties of Lewis, Jefferson, Lawrence, Franklin, Clinton and Essex, and that part of Herkimer and Hamilton counties lying north of the northern line of the townships of Ohio and Russia; it embraces the Adirondack mountains and lake region. Right Rev. Edgar P. Wadhams, the first Bishop, was consecrated at the Albany Cathedral by Archbishop McCloskey on May 5, 1872. His installation in

St. Mary's Cathedral took place on May 16, 1872. The Episcopal City was the scene of the Presentation Mission founded by the Rev. Francis Picquet in 1748, mentioned elsewhere in this work. The Diocese was well organized by Bishop Wadhams. The Oblate Fathers had the missions of Plattsburg and vicinity, and the Gray Nuns had convents at Ogdensburg and Plattsburg; the Diocese had sixty-five churches, thirty-eight stations, forty-two priests, and a Catholic population of fifty thousand. One of

Bishop Wadhams' first act was to invite the clerks of St. Viator to come to Ogdensburg and



St. Mary's Cathedral, Ogdensburg, N. Y.

take charge of the schools. The Franciscan Sisters opened schools at Croghan and Mohawk Hill, the Missionary Fathers of the Sacred Heart opened a college at Watertown, and the Sisters of Mercy two day-schools, and Father Jeannott opened a school for the Canadians at Ogdens-

burg. The Sisters of Mercy opened schools for girls at Hogansburg and Brasher; and similar institutions were started by the Oblate Fathers at Plattsburg under the care of the Gray Nuns, and by Father Lorraine at Redwood under the care of the Gray Nuns. The Augustinians took the mission at Carthage, and the Franciscans that of Croghan. The Gray Nuns have two schools and a hospital and orphanage at Ogdensburg, and a house at Plattsburg; the Sisters of Mercy are at Hogansburg, Brasher Falls, Keeseville, Rouse's Point and Watertown; the Sisters of St. Joseph are at Watertown, Cape Vincent and Carthage; the Sisters of the Holy Cross are at Redford and the Sisters of St. Francis at Croghan. The activity of Bishop Wadhams was seen in the erection of thirteen new parishes in thirteen years. The Bishop and the priests of the Diocese, seculars and regulars, have been church-builders, for the Diocese now possesses sixty churches with pastors, thirty-nine without resident pastors, and fifty-three stations where Mass is said and catechism taught. There are seventy-four priests, of whom eleven are regulars, fourteen religious communities of women and four of men, fourteen convents, one hospital, one orphanage, one hundred and three Sisters, nearly three thousand children attending parochial schools, and a Catholic population of sixty-three thousand. The financial condition of the Diocese and of parishes is greatly improved, and churches overwhelmed by debt have been relieved by Bishop or pastors.

DIOCESE OF TRENTON.

THE new Diocese of Trenton was carved out of the Diocese of Newark, in 1881, and comprises fourteen counties of New Jersey, viz.: Atlantic, Burlington, Camden, Cape May, Cumberland, Gloucester, Hunterdon, Mercer, Middlesex, Monmouth, Ocean, Salem, Somerset and Warren. Rev. Michael J. O'Farrell, pastor of St. Peter's Church, New York, was appointed first Bishop. He was consecrated at the New York Cathedral, on November 1, 1881, by Cardinal McCloskey. St. Mary's Church, Trenton, was selected as the pro-Cathedral. The Diocese was well organized by the Bishop, and besides the appointment of Vicar-General, chancellor,

secretary and council, there have also been established rural deans, synodal examiners, promotor fiscalis, defender of the bond of matrimony and examiners of schools. The zeal and eloquence of Bishop O'Farrell in preaching, lecturing and visiting his Diocese, awakened sectarian bitterness. The burning of St. John's Church, at Trenton, is believed to have been the work of incendiarism, instigated by bigoted feelings. The Franciscans have established their Convent of Minor Conventuals at Chambersburg, Trenton, the College and Theological Seminary of the Sacred Heart, founded at Vineland and placed in charge of the Fathers of

Mercy, together with a Novitiate of the Fathers. A House of the Augustinians has been established at Atlantic City. The Brothers of the Holy Cross at Camden, and Sisters of Mercy, Franciscan Sisters, Sisters of Notre Dame, Sisters of Charity, Sisters of St. Dominick, Sisters of Christian Charity, and the Ladies of the Sacred Heart, have all undertaken works and establishments peculiar to their several institutes. St. Francis' Hospital, St. Mary's Home for homeless children, St. Mary's Orphan Asylum at New Brunswick, and numerous Catholic associations, Conferences of St. Vincent de Paul, and Catholic Unions have been organized. The Diocese contains seventy-eight priests, three brothers, one hundred and sixty sisters, one hundred and twenty-eight churches and stations, seven academies, twenty-five parochial schools and six convents.

As the Diocese of Trenton contains a larger sea-coast and more numerous and more important summer watering-places than, perhaps, any Diocese in the world, the work of supplying these much frequented places with churches and priests—the latter especially in summer—has greatly taxed the resources of the Diocese and the labors of the Bishops and their priests. This want have been bravely met. Churches have been built by the former or present Bishop on the coast at Asbury Park, Atlantic City, Atlantic Highlands, Cape May, Elberon, Long Branch, Seabright, and priests from these places attend to other seaside missions. During the summer season additional clerical force is pro-

cured from Saturday to Monday to meet the unusual demand. Bishop O'Farrell himself per-



St. Mary's Cathedral, Trenton, N. J.

forms missionary work at the seaside missions in summer.

DIocese OF SYRACUSE.

THE Diocese of Syracuse was erected out of that of Albany in 1886, and comprises the following counties of New York, viz.: Broome, Chenango, Cortland, Madison, Oneida, Onondaga and Oswego. It embraces the scenes of the old Jesuit Missions among the Iroquois or Five Nations, of the martyrdom of Father Jogues and René Goupil, and the early home of Catharine Tegakouita, the site of the shrine and pilgrimages of our Lady of Martyrs in the Moliawk Valley, near Auriesville. Very Rev. Patrick

Anthony Ludden, Vicar-General of Albany, was appointed first Bishop. He was consecrated by the Most Rev. Michael Augustine Corrigan, Archbishop of New York, on May 1, 1887. The Franciscan Minor Conventuals have a convent, novitiate and college at Syracuse, and the same Order have the mission at Utica. The Sisters of Charity, the Franciscan Sisters, Sisters of St. Joseph, Sisters of St. Ann and Christian Brothers are at work in school, convent, asylum and hospital. Already the Diocese has been canonically

cally organized in accordance with the methods adopted by the Third Plenary Council of Baltimore, by the appointment of examiners of the clergy, promotor fiscalis, defender of the bond of matrimony, school board and rural deans. The Diocese possesses seventy-seven churches and fifteen chapels, with seventy-nine priests. Parochial schools form a leading feature in the Diocese, there being fourteen already established and others organizing.

In addition to the above the Diocese of Syracuse possesses forty-five stations where Mass is said, and five or more churches in course of erection ; one academy for boys and one for girls,

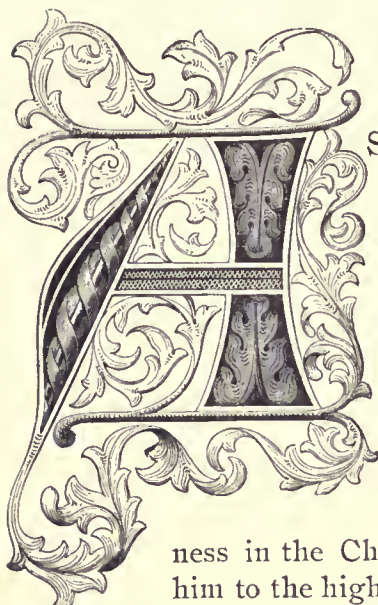
and four select Catholic schools ; five orphan asylums and two hospitals. There are five thousand three hundred and fifty pupils attending the parochial schools, and the Catholic population of the Diocese numbers one hundred thousand. The Jesuit Fathers have charge of the shrine at Aureisville erected in commemoration of the early church of the Mohawk Valley and its illustrious missionaries and martyrs, and there is now proceeding at Rome a process in the usual form for the canonization of Father Jogues, René Goupil and Catharine Tegakouita. The canonization of these holy saints will give a well-merited prestige to the Diocese of Syracuse.



St. John's Cathedral, Syracuse. N. Y.

MOST REV. MICHAEL AUGUSTINE CORRIGAN, D. D.

SECOND BISHOP OF NEWARK, AND THIRD ARCHBISHOP OF NEW YORK.



As a model of the priesthood and of the episcopate, Archbishop Corrigan is recognized as a man of God. Born of Irish parents in Newark, New Jersey, August 13, 1839, his true merit and great usefulness in the Church have advanced him to the highest positions in spite of his characteristic modesty. Out of a family of six children three became priests, and an only daughter became a nun at Meaux, in France. In 1855 he was sent by his parents to Mount St. Mary's, at Emmittsburg, and here, as at home, his assiduity and piety won all hearts, and gained him a high standing. He was from childhood marked for the priesthood, and was the first student to enter the new American College in Rome, which was founded by Pope Pius IX. He was ordained at the Basilica of St. John Lateran, on September 19, 1863, by Cardinal Patrizzi. He remained in Rome to pursue a higher ecclesiastical course of studies, and was awarded a Doctorate with distinction. Scarcely had he returned to his native State when Bishop Bayley appointed him Professor of Dogmatic Theology and Sacred Scriptures in his Seminary at Seton Hall, South Orange; and he was advanced to the direction of the seminary, then was made Vice-President, and finally President of Seton Hall College, succeeding Dr. McQuaid on his consecration as Bishop of Rochester. Seton Hall owes much to his labors, zeal and learning.

In all of his Diocesan labors Bishop Bayley found Dr. Corrigan's services invaluable, uniting ability with a conscientious discharge of duty. While the Bishop was absent at the Vatican Council, Dr. Corrigan ably and faithfully

administered the Diocese, and was Vicar-General in addition to his duties at the college. His youth was in contrast with his onerous and responsible work and positions. He was the choice of all as successor to Bishop Bayley, on that prelate's promotion to the See of Baltimore. He was consecrated at the Newark Cathedral as Bishop of Newark by Archbishop McCloskey on May 4, 1873, and immediately took possession and went unostentatiously to work. Though the youngest member of the hierarchy, he seemed experienced with the oldest. His capacity for work was extraordinary. He retained the presidency of Seton Hall, and was a leading factor in making that institution a success. Though he found his Diocese flourishing, he seemed to find more to do than time would permit. He visited the Diocese with regularity, zeal and untiring assiduity, spreading around him the influences of good example, sound and earnest preaching, careful and minute observance of every duty, and exactitude in every work of religion and charity. During his administration of this Diocese he introduced the Jesuits, Dominicans and Franciscans, and added greatly to the number of his clergy, both regular and secular. Religious orders and institutions were multiplied. While the demand generally was for active religious Orders only, he was not content with these alone, but he introduced one of the most rigidly cloistered and contemplative Orders of the Church, the Dominican Sisters of the Perpetual Adoration, from France, whom he generously befriended, and who are now leading the devout life of their institute at Newark in the massive convent built upon the plan of St. Dominic himself. He still frequently visits them from New York, and has made arrangements in the Archdiocese of New York to introduce a colony of these devout religious. When he left Newark, in 1880, he had increased the churches of the Diocese from one hundred and twenty-one to one hundred and fifty, besides forty sta-



JOHN W. HARRIS, President of the
Board of Directors of the
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MOST REV. MICHAEL A. CORRIGAN, D.D.

Archbishop of New York.



tions, the priests from one hundred and sixteen to one hundred and ninety-two, and the parochial schools from fifty-seven to one hundred and fifty-three. The discipline of the clergy and the condition of the Diocese were admirable. He always was an example of ecclesiastical discipline.

When the venerable Cardinal McCloskey, Archbishop of New York, needed a co-adjutor in 1880, Bishop Corrigan was his choice, and although his love for his flock and his retiring tastes disinclined him to the charge, he accepted the burden, and made it a joy to himself and example to all. On October 1, 1880, he was appointed Archbishop of Petra, and co-adjutor to the Cardinal Archbishop of New York, and successor. In consequence of the Cardinal's failing health, all the work of the vast, populous and important Diocese of New York devolved upon him. He was untiring in his labors, and never found a moment of repose, and yet he never called upon another Bishop to assist him. His visitations of the Diocese, confirmations, ordinations and dedications, and other similar appointments, knew no cessation. To the feeble Cardinal he was a devoted and consoling friend, and did all to smooth and cheer his last years. He conducted the Fourth Provincial Council and Fourth Synod of New York, and in the Plenary Council of Baltimore he represented the Archdiocese of New York. His Manual for Diocesan assemblies is a work of usefulness and exact accuracy. He was one of the American prelates summoned to Rome to consult with the Pope in regard to the proposed Plenary Council of 1884. On the death of the Cardinal on October 10, 1885, he succeeded him as Archbishop of New York. From that time to the present his life has been

one of regular and incessant labor, and it is a matter of wonder how one person can accomplish so much. On January 15, 1886, the pallium was postulated for him in the Consistory of that date, and by special favor of the Holy See he was empowered to perform the duties of the Archiepiscopal office before he received the pallium in the Cathedral, on March 3. In the midst of trials and scandals he has been firm but mild, and in a most trying position his labors, fidelity to his duty, patience, gentleness and firmness have won over all to his support. The condition of the Archdiocese has already greatly improved under his wise and energetic administration, and under the influence of his example. In the Third Plenary Council of Baltimore he was selected to preach the public sermon on "The Deceased Bishops." On March 29, 1888, as a mark of approbation from the Holy See for his prudence and good management in the difficulties of the Church growing out of the revolt of Rev. Edward McGlynn and his followers, he received from Pope Leo XIII. the appointment or rank of Bishop-assistant at the Pontifical throne. Besides many new foundations and establishments of religious and charitable institutions, Archbishop Corrigan has made preparations of funds and property for establishing a Theological Seminary for his own Diocese, and has secured the valuable services of the Sulpitians as the educators of his young priests. He has secured ample grounds for the new Convent of the Dominican Sisters of the Perpetual Adoration, and with his approbation and assistance the people of New York are now contributing largely to the fund for building the new Convent, which will be located at Hunt's Point, New York city.



RIGHT REV. JOHN LOUGHLIN, D.D.

FIRST BISHOP OF BROOKLYN.



FOR thirty-five years Bishop Loughlin has been identified both with the development and growth of the Catholic Church in a Diocese of which he was the first Bishop. He was born in the County Down, Ireland, in 1816. Coming to this country when very young and settling in Albany, he was sent to Mount St. Mary's College, Emmittsburg, where persevering study gained him a solid education. He embraced the holy ministry, and he was one of the priests ordained by Bishop Hughes at the first ordination performed by that illustrious prelate, October 18, 1840. His first service was as assistant at old St. Patrick's Cathedral, in the city of New York, and in 1844 he became its pastor. In 1849 he became Dr. Hughes' Vicar-General.

In 1853, when a new Diocese, consisting of all Long Island, was carved out of the Diocese of New York, Father Loughlin was chosen its first incumbent, and was consecrated Bishop of Brooklyn by Archbishop Bedini, in old St. Patrick's, on October 30, 1853. He selected St. James' church as his pro-Cathedral, and was there installed on November 9th. He has contributed more than any other agency in making Brooklyn the City of Churches, which, together with Williamsburg, when he commenced his labors had only ten churches, while the rest of Long Island had eleven others, and twenty-three priests. Schools and institutions of charity were few. He soon commenced to multiply them all. He brought there the Sisters of St. Joseph and the Sisters of Mercy in 1855, and near the same time the Visitation Nuns came; all these have

since greatly multiplied their houses and foundations. He also introduced the Franciscan Brothers, who have a flourishing college; also the Sisters of the Good Shepherd, Little Sisters of the Poor, the Franciscan Sisters of the Poor. In 1869 the Lazarists, or Priests of the Mission, were introduced, and the Bishop laid the corner-stone of their fine and flourishing College of St. John. In 1868 he undertook the erection of the grand and massive Cathedral of his Diocese under the invocation of the Immaculate Virgin, and on June 20th of that year the corner-stone was laid by Archbishop McCloskey.

Bishop Loughlin is a great worker. He does his own work, keeps no secretary, conducts his own correspondence, and leaves little for a Vicar-General to attend to. His multiplication of the works and institutions of his Diocese has kept pace with or surpassed proportionately the marvellous growth of Brooklyn. We have seen with what he commenced; his Diocese now contains one hundred and seventeen churches besides thirty-one stations, one hundred and eighty priests, ninety-six parish schools, nine orphan asylums conducted by the Sisters of St. Joseph, of St. Dominick, of Mercy and of Charity, four hospitals, an Institution for Deaf Mutes, a House for Destitute Children, a Nursery, an Invalids' Home, House of the Good Shepherd, besides colleges, academies and many other institutions of charity and education. Now at the age of seventy-two Bishop Loughlin is robust in health, active in his labors, cheerful and jovial, and is unacquainted with sickness. He has taken a deep and practical interest in the organizations of Catholic young men, and is a great friend of the temperance cause.





RIGHT REV. JOHN LOUGHLIN, D. D.
Bishop of Brooklyn.



RIGHT REV. STEPHEN RYAN, D. D., C. M.
Bishop of Buffalo.



RIGHT REV. FRANCIS McNEIRNY, D. D.
Bishop of Albany.



RIGHT REV. WINANDUS M. WIGGER, D. D.
Bishop of Newark.

RIGHT REV. STEPHEN VINCENT RYAN, C. M., D. D.

SECOND BISHOP OF BUFFALO.

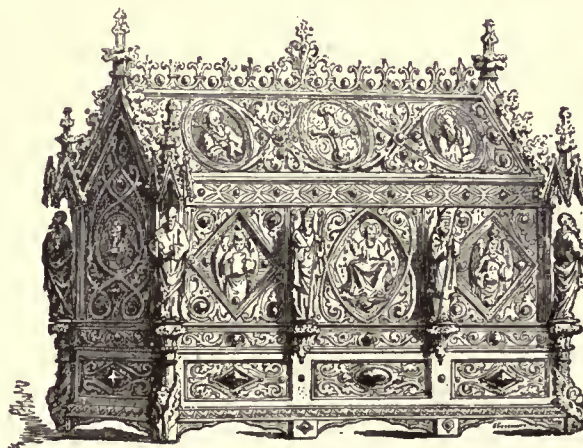


WO Lazarists in succession, Bishops Timon and Ryan, have brought to the Diocese of Buffalo the experience, the energy and systematic zeal acquired in the admirable Congregation of the Missions. Stephen Vincent Ryan was born near Almonte, Upper Canada, on January 1, 1825, of parents who had settled there from County Clare, Ireland, and who afterwards settled with their children at Pottsville, Schuylkill county, Pennsylvania. He was sent to the Seminary of St. Charles Borromeo, Philadelphia, in 1840; but he joined the Lazarists on May 5, 1844, at Cape Girardeau, and made his studies at St. Mary's Seminary of The Barrens. He was ordained in the priesthood by Archbishop Peter Richard Kenrick, of St. Louis, on June 24, 1849, remaining, however, to serve as Prefect of Morals and Professor, first of St. Mary's of The Barrens, and subsequently at Cape Girardeau. His next service was as President of St. Vincent's College until 1857, and next he filled the important office of Visitor of the Lazarists in this country. It was a measure in which he took an important part, to remove the Mother House of the Lazarists at St. Louis, where he was then residing, to the new residence and novitiate at Germantown.

On the death of the saintly Bishop Timon,

Bishop of Buffalo, Father Ryan, of the same congregation, was appointed his successor, and he received episcopal consecration from the hands of Archbishop McCloskey of New York, on November 8, 1868. He has increased the number of his churches from one hundred to nearly one hundred and fifty, and his priests from little over one hundred to near two hundred, including seculars and regulars. The Jesuits have entered the Diocese and founded St. Canisius College, Buffalo, with its three hundred and fifty scholars, and the Christian Brothers have established St. Joseph's College. Parochial schools have been established to the number of sixty-one, with 16,000 pupils. The Diocese now contains two seminaries, seven male colleges, six female academies, eleven charitable institutions, five orphan asylums and four hospitals. The Catholic population has increased from 90,000 to 133,000.

Though a man of singular humility and simplicity, Bishop Ryan is honored in the Church for his learning, zeal and eloquence. In Councils his services have been most valuable. In the Third Plenary Council of Baltimore he was selected to preach the public sermon on "The Observation of Feasts." He founded The Catholic Union in Buffalo, and a Catholic paper bearing the name of *The Catholic Union*. He is active among the laity, encourages their organizations, and he is a model to his clergy.



RIGHT REV. FRANCIS S. McNEIRNY, D. D.

THIRD BISHOP OF ALBANY.



ACCEPTING the Diocese of Albany under difficult circumstances, Bishop McNeirny has administered it faithfully and successfully, a task for which the ecclesiastical training he received under Archbishops Hughes and McCloskey well fitted him. He was born in the city of New York on April 21, 1828, and made his first studies in a private Catholic school conducted by Mr. Sparrow. He continued his classical studies and made his philosophy at the Sulpitian College at Montreal, and afterwards, when he resolved to embrace the priesthood, he entered the Grand Seminary of St. Sulpice, where he made a successful course, was for one year Procurator, and for two years Professor of Belles-Lettres. He was ordained priest by Archbishop Hughes, August 17, 1854, was made assistant at old St. Patrick's Cathedral, the Archbishop's chaplain, chancellor in 1857, and in 1859 secretary. He acquired great experience in ecclesiastical affairs, and such was

his familiarity with the ritual and ceremonies of the Church that his services were requested as Master of Ceremonies on many important occasions at home and in other Dioceses.

On the failure of Bishop Conroy's health, Father McNeirny was appointed co-adjutor of Albany, and consecrated at New York by Archbishop McCloskey, April 21, 1872, as Bishop of Rhesena. On January 18, 1874, the administration of the Diocese was placed in his hands, and on the resignation of Bishop Conroy he became Bishop of Albany on October 16, 1877. In the same year that Bishop McNeirny went to Albany, 1872, the Diocese of Ogdensburg was carved out of it, and in 1887 that of Syracuse. Notwithstanding this, the churches, priests and institutions have increased in numbers and prosperity under Bishop McNeirny. He identifies himself with every good work and want of his Diocese. In his Cathedral the imposing ceremonies of the church are rendered with unusual grandeur and effect. Under his energetic administration the Diocese and its works are progressing and prospering.



RIGHT REV. WINAND WIGGER, D.D.

THIRD BISHOP OF NEWARK.

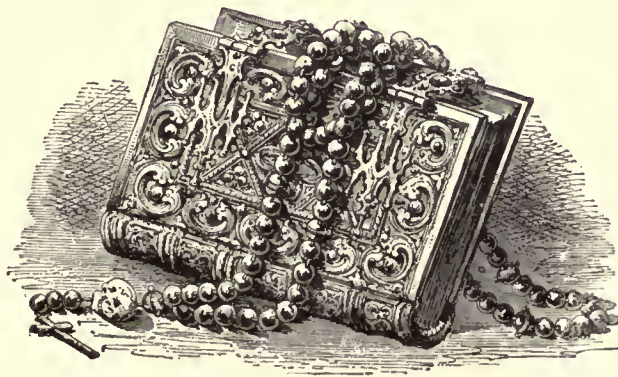


IN Bishop Wigger we have an example of what zeal can accomplish for the honor and glory of God. Though not of the most robust health his labor has never slackened in doing good and in serving his priests and people. He was born in New York city on December 9, 1841, of parents from Westphalia. His academic course was made at St. Francis Xavier's College, New York, whose alumni at his elevation to the Episcopate manifested great joy. Pious from youth and passing through the exposures to which boys in New York are particularly subjected with an unsullied heart, he embraced the holy ministry entirely from the promptings of his own mind, guided by inward grace. He began his theological studies at Seton Hall College, New Jersey, of which he is now President. He next entered the Divinity College of Brignoli Sale, at Genoa, where, receiving the Degree of Doctor, he was ordained in 1864 and returned to the Diocese of Newark.

His first service was as assistant at the Cathedral, and subsequently he was for many years pastor of St. Vincent's Church at Madison, New Jersey. When the financial condition of St. John's Church at Orange became so desperate, Dr. Wigger was designated as the priest well able to extricate it, but he declined the task

on account of his health. His pastoral duties and labors at Madison were zealous, able and untiring. He is a fine theologian, scholar and linguist, yet modest, simple and unassuming.

When the Diocese of Newark was divided into the Dioceses of Newark and Trenton, in 1881, Bishop Corrigan became co-adjutor of New York. Dr. Wigger was appointed Bishop of Newark, and was consecrated at the Newark Cathedral by Archbishop Corrigan on October 18, 1881, the assistant prelates being Bishops McQuaid and Loughlin. He labored from the moment of his consecration with missionary zeal. He commenced the canonical visitations of his Diocese, and eloquently enjoined upon his people the practice of temperance and respect for the marriage tie. He visited frequently every part of his Diocese, giving confirmation and reviving fervor and discipline. He removed the New Jersey Catholic Protectory from Dover to the spacious grounds of Arlington, near Newark, and fostered the institution. He accepted the Presidency of Seton Hall College, and, taking up his residence there, has done much for the college. No Bishop is or could be more free from the bias of nationality, and his impartial justice is admired by all just men. He has put the Decrees of the Third Plenary Council of Baltimore into operation, has established discipline, and is a model to his priests. He preaches in several languages, and when dedicating a church for the Italians addresses them in their own language. He is adding new churches, schools and institutions constantly to his Diocese.



RIGHT REV. BERNARD JOSEPH McQUAID, D. D.

FIRST BISHOP OF ROCHESTER.



BISHOP McQUAID was born in New York, where he made his first studies in one of its schools; afterwards at Chambly and at the Sulpitian College of Montreal. He studied

theology at St. Joseph's Theological Seminary at Fordham, founded by Archbishop Hughes, and received ordination from that Prelate on January 18, 1848. His first missionary service was at the Church of St. Vincent de Paul, at Madison, New Jersey, having also charge of St. Mary's congregation at Morristown, at both which places he is kindly remembered. In 1853 New Jersey was formed into a separate Diocese, and Father McQuaid was appointed first pastor of St. Patrick's Cathedral at Newark. In 1856 he was appointed first President of Seton Hall College. Resuming his pastoral charge of the Cathedral, his services and abilities were widely felt and appreciated. In 1859 he returned to South Orange and again presided over the college, which contained both academic and theological departments. He was the founder of the Young Men's Catholic Association of Newark, and under his kind patronage and energetic direction the Catholic Institute building was erected. From 1866 he served also as Vicar-General of Archbishop Bayley. His services to the Diocese, and to the cause of religion, were great.

In 1868 the Diocese of Rochester, embracing

the counties of Monroe, Livingston, Wayne, Ontario, Seneca, Cayuga, Yates and Tompkins, of the State of New York, was formed. Dr. McQuaid was appointed its first Bishop, and was consecrated on July 12th of that year.

Bishop McQuaid formed and completed the organization of the new Diocese with characteristic energy, zeal and ability. He publicly and ably pleaded the cause of Catholic rights, and showed the injustice of public taxes exacted from Catholics for a system which they could not accept for their own children, and the double burden they had to carry in supporting two systems of schools. He became a powerful advocate of freedom of worship in public and penal institutions, and especially for the young confined in reformatories and asylums. He advocated legislation for this end.

Dr. McQuaid took an important part in the Second and Third National or Plenary Councils of Baltimore, and in the latter was appointed to deliver the public sermon on "The Catholic Church in the United States." He attended the Œcumenical Council of the Vatican, and was a warm advocate of the dogma of Papal Infallibility. He has added to the increasing outfit of the Diocese in priests, churches and institutions, and founded the Preparatory Theological Seminary of St. Andrew, which has sent good students to the Provincial Seminary at Troy. Bishop McQuaid is much respected in Rome, and is regarded as one of the foremost of American Prelates. He is a powerful advocate of discipline, Catholic schools and temperance.





RIGHT REV. BERNARD J. McQUAID, D. D.
Bishop of Rochester N. Y.



RIGHT REV. EDGAR P. WADHAMS, D. D.
Bishop of Ogdensburg.



RIGHT REV. MICHAEL JOSEPH O'FARRELL, D. D.
Bishop of Trenton.



RIGHT REV. P. A. LUDDEN, D. D.
Bishop of Syracuse.

RIGHT REV. EDGAR P. WADHAMS, D.D.

FIRST BISHOP OF OGDENSBURG.

SACRIFICES made by Bishop Wadhams in becoming a Catholic, and the test of sincerity and zeal he thus gave, have been followed by earnest and zealous labors in the Church of his convictions. Born in Lewis township, Essex county, New York, of Protestant parents, after receiving elementary education at home, he was sent to Middleburg College, Vermont, where he graduated. Of an earnest and pious mind, he entered the Protestant ministry, studied their theology at the New York General Theological Seminary, reached deacon's orders and was attending a mission at Ticonderoga. Yielding to his own reasonings and study and to grace, he became a Catholic, went to St. Mary's Seminary, Baltimore, was received into the Church by the learned Father Fredet in June, 1846, and now aspired with greater fervor to the sacred ministry. He received minor orders at Baltimore in 1847, and was ordained a priest by Bishop McCloskey, of Albany, in his pro-Cathedral of St. Mary's, on January 15, 1850. He served first as an assistant, under Bishop McCloskey, of St. Mary's and in the new Cathedral

of Albany, of which latter he became pastor in 1866. He was Vicar-General of the Diocese of Albany. His zeal and ability were recognized by all.

The new Diocese of Ogdensburg was created in 1872. Dr. Wadhams was chosen as its first Bishop, was consecrated at the Cathedral of the Immaculate Conception, Albany, by Archbishop McCloskey, on February 15th of that year, and was installed in St. Mary's, Ogdensburg, on May 16, 1872. As the Diocese is large and much of it is wilderness, Bishop Wadhams has had to labor very hard and with limited resources, and he has labored faithfully and zealously. There are over one hundred and fifty churches, stations and chapels, nearly two-thirds of which are attended by the resident pastors of other places, and seventy-five priests. Four male religious communities—Augustinians, Franciscans, Oblates of Mary Immaculate, and Missionary Fathers of the Sacred Heart—and the Canadian Gray Nuns, Sisters of Mercy, Sisters of St. Joseph, Franciscan Sisters, Sisters of the Holy Cross, have come to the Diocese and are doing good service. There are about three thousand children attending Catholic schools, and there are fourteen convents in the Diocese.



RIGHT REV. MICHAEL J. O'FARRELL, D. D.

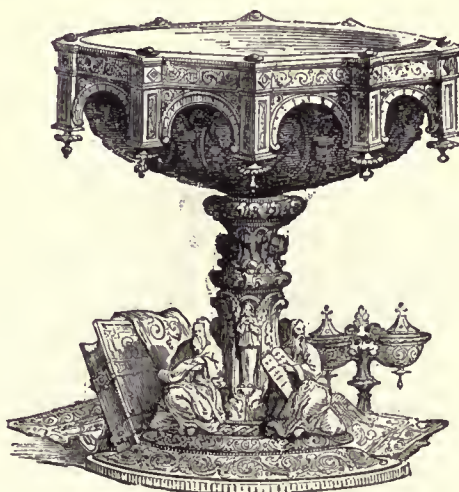
FIRST BISHOP OF TRENTON.



CANADA'S loss of Dr. O'Farrell was a gain to the United States. Born in Limerick, Ireland, on December 2, 1832, and educated at All Hallows, where he entered in 1848, he next proceeded to the Seminary of St. Sulpice, Paris, and enjoyed there the benefit of the learned teaching of the celebrated Dr. Olier. He was ordained in Ireland, August 18, 1855, and returning to Paris joined the congregation of St. Sulpice. He was, on profession in the congregation, made Professor of Dogmatic Theology at Paris, and afterwards was sent to Montreal, where he also taught theology in the Sulpitian Seminary. He also served as pastor of St. Patrick's Church at Montreal and did good missionary work. His eloquence at Montreal, New York and in New Jersey have given him a high reputation as a pulpit orator.

Severing his connection with the Sulpitians, he came to New York in the summer of 1869, was appointed assistant to Rev. William Quinn at St. Peter's, subsequently pastor at Rondout, and on Rev. Mr. Quinn becoming rector of the New York Cathedral Father O'Farrell succeeded him as pastor of old St. Peter's. He was an

active pastor of St. Peter's. He erected the large and complete Parochial School buildings in his parish, and placed the Catholic schools upon a solid and flourishing basis. It was a common sight in that crowded part of the city to see long processions of many hundreds of children passing from the schools to the church. On the erection of the new See of Trenton he was appointed its first Bishop, and was consecrated on November 1, 1881, at St. Patrick's Cathedral, New York, by Cardinal McCloskey. He labored well and successfully in organizing his Diocese, selecting St. Mary's Church as his Cathedral, and visiting all parts of his flock, amongst whom his fervid eloquence renewed the faith. He openly and eloquently advocated freedom of worship in State institutions and accomplished something in this field. His labors were in a bigoted part of the State and opposition followed his zeal. The burning of St. John's Church at Trenton is attributed to the opposition openly manifested to Catholics. His able and learned pastorals on Christian marriage, temperance and other important subjects, have received general and high recognition. In the Third Plenary Council of Baltimore he was selected to preach the public sermon on "Christian Marriage." He has labored to increase the parochial schools, institutions of learning and charity, and priests and churches have multiplied. He supplied churches to the many summer resorts on the sea.



RIGHT REV. PATRICK ANTHONY LUDDEN, D. D.

FIRST BISHOP OF SYRACUSE.

PATRICK ANTHONY LUDDEN brings to the episcopal office the ripe experience of a long tried and successful priest, and has commenced the work of a new Diocese with judgment and energy. He was born in Ireland, near Castlebar, County Mayo, in 1838, and came to this country at the age of eighteen years, after having made his studies at St. Jarlath's College, Tuam. He was educated for the priesthood at the Sulpitian Grand Seminary of Montreal, and ordained by Bishop Bourget in 1864. His first and principal pastoral service was at the Albany Cathedral, where he served faithfully and successfully for sixteen years. During this period he was pastor of the Church of Malone for a few months, and secretary to Bishop, afterwards Cardinal McCloskey. He was Chancellor of the Albany Diocese until 1872, when he became Rector of the Cathedral, succeeding Bishop Wadhams when the latter was appointed to the See of Ogdensburg. He was also Vicar-General of the Diocese, and in 1880 was appointed pastor of St. Peter's Church, Troy, and served there until he himself entered the Episcopate. His administration of the affairs of the Albany Cathedral was energetic, fruitful and successful; and by his exertions that fine temple received its handsome and costly marble altar, and its rich and beautiful stained-glass windows. He erected the commodious school-house at a cost of forty thousand dollars.

He attended the Council of the Vatican at Rome, in 1869, as theologian to the Bishop of Albany, and also the Third Plenary Council of Baltimore, in 1884.

In 1877 the new Diocese of Syracuse was formed out of the Diocese of Albany, the latter having attained proportions in point of numbers and labors too great for a single Bishop. In this development of his Diocese Bishop McNeirny found Father Ludden his most efficient co-laborer. The new Diocese embraces the counties of Onondaga, Oneida, Broome, Chenango and Cortland. Father Ludden already knew the field well, and his appointment as first Bishop of Syracuse was received with universal satisfaction. He was consecrated by the Most Rev. Michael Augustine Corrigan on May 1, 1887. He immediately entered upon his duties as Bishop, made St. John's his Cathedral, and soon the official machinery of the new Diocese was in full working order. The Bishop has already at work the priests' Minor Conventuals, with their novitiate, convent and college; Brothers of the Christian Schools, Sisters of St. Joseph, Sisters of the Holy Names of Jesus and Mary, Sisters of the Third Order of St. Francis, Sisters of St. Ann, nearly one hundred churches, chapels and stations, seventy-eight priests, besides parochial schools, asylums, hospitals, and select schools and academies. Bishop Ludden is an eloquent preacher, and is personally austere. He is much esteemed by the clergy and laity. In 1882 he published a work on "Church Property." Church-building is active in the Diocese.







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MOST REV. PATRICK JOHN RYAN, D.D.

Archbishop of Philadelphia.

CATHOLIC CHURCH





Portrait of [illegible name]

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HISTORY
OF THE
CATHOLIC CHURCH
IN THE
UNITED STATES

FROM THE EARLIEST PERIOD TO THE PRESENT TIME.

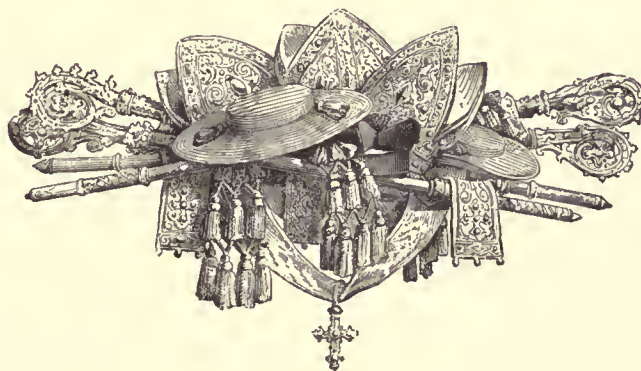
WITH
BIOGRAPHICAL SKETCHES OF THE LIVING BISHOPS.

EMBELLISHED WITH 85 PHOTOGRAVURE PORTRAITS OF THE AMERICAN HIERARCHY, STEEL PLATES, AND
TYPOGRAVURE VIEWS OF ALL THE CATHEDRAL CHURCHES, BESIDES NUMEROUS OTHER ILLUSTRATIONS.

EDITED BY

RICHARD H. CLARKE, LL. D.,

AUTHOR OF "THE LIVES OF THE DECEASED BISHOPS OF THE CATHOLIC CHURCH IN THE UNITED STATES," ETC., ETC.



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CONTENTS.

VOLUME II.

CHAPTER IV.

PROVINCE OF PHILADELPHIA—ARCHDIOCESE OF PHILADELPHIA.

History of the Archdiocese of Philadelphia, and of the Suffragan Dioceses of Pittsburgh, Allegheny, Erie, Scranton and Harrisburg	1
Diocese of Pittsburgh and Allegheny	11
Diocese of Erie	15
Diocese of Harrisburg	16
Diocese of Scranton	18
Biographical Sketch of Most Rev. Patrick John Ryan, D. D., Second Archbishop of Philadelphia	20
Biographical Sketch of Right Rev. Richard Phelan, D. D., Fourth Bishop of Pittsburgh	22
Biographical Sketch of Right Rev. Tobias Mullen, D. D., Third Bishop of Erie	23
Biographical Sketch of Right Rev. William O'Hara, D. D., First Bishop of Scranton	24
Biographical Sketch of Right Rev. Thomas McGovern, D. D., Second Bishop of Harrisburg	25

CHAPTER V.

PROVINCE OF BOSTON—ARCHDIOCESE OF BOSTON.

History of the Archdiocese of Boston, and of the Suffragan Dioceses of Burlington, Hartford, Portland, Springfield, Providence and Manchester	26
Diocese of Burlington	28
Diocese of Hartford	28
Diocese of Portland	29
Diocese of Springfield	30
Diocese of Providence	31
Diocese of Manchester	32
Biographical Sketch of Most Rev. John Joseph Williams, D. D., Fourth Bishop and First Archbishop of Boston	33
Biographical Sketch of Right Rev. Louis De Goesbriand, D. D., First Bishop of Burlington	34
Biographical Sketch of Right Rev. Lawrence S. McMahon, D. D., First Bishop of Hartford	35
Biographical Sketch of Right Rev. James Augustine Healy, D. D., Second Bishop of Portland, Maine	36
Biographical Sketch of Right Rev. Matthew J. Harkins, D. D., Second Bishop of Providence	37
Biographical Sketch of Right Rev. Dennis M. Bradley, D. D., First Bishop of Manchester, New Hampshire	38
Biographical Sketch of Right Rev. Patrick Thomas O'Reilly, D. D., First Bishop of Springfield, Massachusetts	39

CHAPTER VI.

PROVINCE OF CHICAGO—DIOCESE OF CHICAGO.

History of the Archdiocese of Chicago, and of the Suffragan Dioceses of Alton, Belleville and Peoria	40
Diocese of Belleville	42
Diocese of Peoria	42
Diocese of Alton	43
Biographical Sketch of Most Rev. Patrick A. Feehan, D. D., Third Bishop of Nashville and First Archbishop of Chicago	44
Biographical Sketch of Right Rev. James Ryan, D. D., Third Bishop of Alton	45
Biographical Sketch of Right Rev. John Janssen, D. D., First Bishop of Belleville, Illinois	46
Biographical Sketch of Right Rev. John Lancaster Spalding, D. D., First Bishop of Peoria	47

CHAPTER VII.

PROVINCE OF CINCINNATI—ARCHDIOCESE OF CINCINNATI.

History of the Archdiocese of Cincinnati, and of the Suffragan Dioceses of Cleveland, Columbus, Covington, Detroit, Fort Wayne, Grand Rapids, Louisville, Nashville and Vincennes	48
Diocese of Cleveland	50
Diocese of Columbus, Ohio	50
Diocese of Covington	51
Diocese of Detroit	52
Diocese of Fort Wayne	53
Diocese of Grand Rapids, Michigan	54
Diocese of Louisville	54
Diocese of Nashville	55
Diocese of Vincennes	56
Biographical Sketch of Right Rev. Richard Gilmour, D. D., Second Bishop of Cleveland	59
Biographical Sketch of Right Rev. John Ambrose Watterson, D. D., Second Bishop of Columbus	60
Biographical Sketch of Right Rev. Camillus Paul Maes, D. D., Third Bishop of Covington	61
Biographical Sketch of Right Rev. John S. Foley, D. D., Second Bishop of Detroit	62
Biographical Sketch of Right Rev. Joseph Dwenger, D. D., Second Bishop of Fort Wayne	63
Biographical Sketch of Right Rev. Henry Joseph Richter, D. D., First Bishop of Grand Rapids	64
Biographical Sketch of Right Rev. William George McCloskey, D. D., Fourth Bishop of Louisville	65
Biographical Sketch of Right Rev. Joseph Rademacher, D. D., Fourth Bishop of Nashville	66
Biographical Sketch of Right Rev. Francis Silas Chatard, D. D., Fifth Bishop of Vincennes	67

CHAPTER VIII.

PROVINCE OF MILWAUKEE—ARCHDIOCESE OF MILWAUKEE.

History of the Archdiocese of Milwaukee, and of the Suffragan Dioceses of Green Bay, La Crosse, Marquette and Sault St. Marie	68
Diocese of Marquette and Sault St. Marie	70
Diocese of La Crosse	71
Diocese of Green Bay	71
Biographical Sketch of Most Rev. Michael Heiss, D. D., First Bishop of La Crosse and Second Archbishop of Milwaukee	73
Biographical Sketch of Right Rev. Frederick Katzer, D. D., Third Bishop of Green Bay	74
Biographical Sketch of Right Rev. Kilian C. Flasch, D. D., Second Bishop of La Crosse	75
Biographical Sketch of Right Rev. John Vertin, D. D., Third Bishop of Marquette	76

CHAPTER IX.

PROVINCE OF NEW ORLEANS—ARCHDIOCESE OF NEW ORLEANS.

History of the Archdiocese of New Orleans, and of the Suffragan Dioceses of Galveston, Little Rock, Mobile, Natchez, Natchitoches, San Antonio, Vicariate-Apostolic of Brownsville, Texas, and Prefecture-Apostolic of the Indian Territory	77
Diocese of Galveston	79
Diocese of Little Rock	79
Diocese of Mobile	80
Diocese of Natchez	81
Diocese of Natchitoches	82
Diocese of San Antonio	83
Vicariate-Apostolic of Brownsville	84

Prefecture-Apostolic of the Indian Territory	84	Biographical Sketch of Right Rev. Thomas Bonacum, D. D., First Bishop of Lincoln, Nebraska	115
Biographical Sketch of Most Rev. Francis Janssens, D. D., Fourth Bishop of Natchez and Fifth Arch- bishop of New Orleans	85	Biographical Sketch of Right Rev. James O'Connor, D. D., First Bishop of Omaha	116
Biographical Sketch of Right Rev. Nicholas A. Gallagher, D. D., Third Bishop of Galveston	86	Biographical Sketch of Right Rev. John J. Hennessy, D. D., Second Bishop of Wichita, Kansas	117
Biographical Sketch of Right Rev. Edward Fitzgerald, D. D., Second Bishop of Little Rock	87		
Biographical Sketch of Right Rev. Jeremiah O'Sullivan, D. D., Fourth Bishop of Mobile	88	CHAPTER XII.	
Biographical Sketch of Right Rev. Thomas Heslin, D. D., Fifth Bishop of Natchez	89	PROVINCE OF ST. PAUL—ARCHDIOCESE OF ST. PAUL.	
Biographical Sketch of Right Rev. Anthony Durier, D. D., Third Bishop of Natchitoches	90	History of the Archdiocese of St. Paul, and of the Suffragan Dioceses of Winona, St. Cloud, Duluth, James- town and Sioux Falls	118
Biographical Sketch of Right Rev. John C. Neraz, D. D., Second Bishop of San Antonio and Vicar-Apos- tolic of Brownsville, Texas	91	Diocese of Duluth	119
		Diocese of Jamestown	120
		Diocese of St. Cloud, Minn.	120
		Diocese of Sioux Falls, S. D.	121
		Diocese of Winona, Minn.	122
CHAPTER X.		Biographical Sketch of Most Rev. John Ireland, D. D., Third Bishop and First Archbishop of St. Paul	123
PROVINCE OF OREGON—ARCHDIOCESE OF OREGON CITY.		Biographical Sketch of Right Rev. James McGolrick, D. D., First Bishop of Duluth	124
History of the Archdiocese of Oregon City, and of the Suffragan Dioceses of Helena, Nesqually, Van- couver's Island and the Vicariate-Apostolic of Idaho	92	Biographical Sketch of Right Rev. John Shanley, D. D., First Bishop of Jamestown	125
Diocese of Helena	94	Biographical Sketch of Right Rev. Otto Zardetti, D. D., First Bishop of St. Cloud	126
Diocese of Nesqually	94	Biographical Sketch of Right Rev. Martin Marty, O. S. B., D. D., First Bishop of Sioux Falls	127
Diocese of Vancouver's Island	95	Biographical Sketch of Right Rev. Joseph B. Cotter, D. D., First Bishop of Winona	128
Vicariate-Apostolic of Idaho	96		
Biographical Sketch of Most Rev. William H. Gross, D. D., Fifth Bishop of Savannah and Third Arch- bishop of Oregon	97	CHAPTER XIII.	
Biographical Sketch of Right Rev. John Baptist Brondel, D. D., First Bishop of Helena, Montana	98	PROVINCE OF SANTA FÉ—ARCHDIOCESE OF SANTA FÉ.	
Biographical Sketch of Right Rev. John Nicholas Lem- mens, D. D., Fifth Bishop of Vancouver's Island	99	History of the Archdiocese of Santa Fé, and of the Suf- fragan See of Denver and Vicariate-Apostolic of Arizona	129
Biographical Sketch of Right Rev. Ægidius Junger, D. D., Second Bishop of Nesqually	99	Diocese of Denver	130
Biographical Sketch of Right Rev. A. J. Glorieux, D. D., Second Vicar-Apostolic of Idaho	100	Vicariate-Apostolic of Arizona	131
		Biographical Sketch of Most Rev. John B. Salpointe, D. D., Second Archbishop of Santa Fé	132
		Biographical Sketch of Right Rev. Nicholas C. Matz, D. D., Second Bishop of Denver	133
		Biographical Sketch of Right Rev. P. Bourgade, D. D., Second Vicar-Apostolic of Arizona	134
CHAPTER XI.			
PROVINCE OF ST. LOUIS—ARCHDIOCESE OF ST. LOUIS.		CHAPTER XIV.	
History of the Archdiocese of St. Louis, and of the Suf- fragan Dioceses of Cheyenne, Concordia, Daven- port, Dubuque, Kansas City, Leavenworth, Lin- coln, Omaha and Wichita	101	PROVINCE OF SAN FRANCISCO—ARCHDIOCESE OF SAN FRANCISCO.	
Diocese of Cheyenne	102	History of the Archdiocese of San Francisco, and of the Suffragan Dioceses of Monterey and Los Angeles, Sacramento, and Vicariate-Apostolic of Utah Territory	135
Diocese of Concordia	103	Diocese of Monterey and Los Angeles	136
Diocese of Davenport	103	Diocese of Sacramento	137
Diocese of Dubuque	104	Vicariate-Apostolic of Utah	138
Dioceses of Kansas City and St. Joseph	105	Biographical Sketch of Most Rev. Patrick William Rior- dan, D. D., Second Archbishop of San Francisco	139
Diocese of Leavenworth	105	Biographical Sketch of Right Rev. Francis Mora, D. D., Third Bishop of Monterey and Los Angeles	140
Diocese of Lincoln	106	Biographical Sketch of Right Rev. Patrick Manogue, D. D., Second Bishop of Grass Valley and First Bishop of Sacramento	141
Diocese of Omaha	106	Biographical Sketch of Right Rev. Lawrence Scanlan, D. D., First Vicar-Apostolic of Utah Territory	142
Diocese of Wichita	107		
Biographical Sketch of Most Rev. Peter Richard Ken- rick, D. D., Second Bishop and First Archbishop of St. Louis	108	APPENDIX.	
Biographical Sketch of Right Rev. Maurice F. Burke, D. D., First Bishop of Cheyenne	109	The Mitred Abbots	143
Biographical Sketch of Right Rev. Richard Scannell, D. D., First Bishop of Concordia, Kansas	110	The Bahama Islands	143
Biographical Sketch of Right Rev. Henry Cosgrove, D. D., Second Bishop of Davenport	111	The Vicariate-Apostolic of the Sandwich (Hawaiian) Islands	144
Biographical Sketch of Right Rev. John Hennessy, D. D., Third Bishop of Dubuque	112	The Centenary of the American Church—1789-1889	144
Biographical Sketch of Right Rev. John Joseph Hogan, D. D., First Bishop of Kansas City and First Bishop of St. Joseph's	113	The First American Catholic Lay Congress	145
Biographical Sketch of Right Rev. Louis Maria Fink, O. S. B., D. D., First Bishop of Leavenworth	114	The Opening of the American Catholic University "Baltimore Day"	146

ILLUSTRATIONS—VOL. II.

PHOTOGRAVURE PORTRAITS OF THE ARCHBISHOPS.

1	MOST REV. PATRICK JOHN RYAN, D. D., ARCHBISHOP OF PHILADELPHIA, PA.	Frontispiece
2	MOST REV. JOHN JOSEPH WILLIAMS, D. D., ARCHBISHOP OF BOSTON, MASS.	33
3	MOST REV. PATRICK A. FEEHAN, D. D., ARCHBISHOP OF CHICAGO, ILL.	44
4	MOST REV. WILLIAM ELDER, D. D., ARCHBISHOP OF CINCINNATI, OHIO	58
5	MOST REV. FREDERICK KATZER, D. D., ARCHBISHOP OF MILWAUKEE, WIS.	73
6	MOST REV. FRANCIS JANSSENS, D. D., ARCHBISHOP OF NEW ORLEANS, LA.	85
7	MOST REV. WILLIAM GROSS, D. D., ARCHBISHOP OF OREGON CITY	97
8	MOST REV. RICHARD KENRICK, D. D., ARCHBISHOP OF ST. LOUIS, MO.	108
9	MOST REV. JOHN IRELAND, ST. PAUL, MINN., ARCHBISHOP OF ST. PAUL, MINN.	123
10	MOST REV. JOHN B. SALPOINTE, D. D., ARCHBISHOP OF SANTA FE, NEW MEXICO	132
11	MOST REV. PATRICK WILLIAM RIORDAN, D. D., ARCHBISHOP OF SAN FRANCISCO, CAL.	139

TYPOGRAVURE PORTRAITS OF THE BISHOPS.

	PAGE		PAGE		
1	RIGHT REV. RICHARD PHELAN, D. D., BISHOP OF PITTSBURGH, PA.	22	27	RIGHT REV. EDWARD FITZGERALD, D. D., BISHOP OF LITTLE ROCK, ARK.	86
2	RIGHT REV. TOBIAS MULLEN, D. D., BISHOP OF ERIE, PA.	22	28	RIGHT REV. JEREMIAH O'SULLIVAN, D. D., BISHOP OF MOBILE, ALA.	86
3	RIGHT REV. WILLIAM O'HARA, D. D., BISHOP OF SCRANTON, PA.	22	29	RIGHT REV. THOMAS HESLIN, D. D., BISHOP OF NATCHEZ, MISS.	89
4	RIGHT REV. THOMAS MCGOVERN, D. D., BISHOP OF HARRISBURG, PA.	22	30	RIGHT REV. ANTHONY DURIER, D. D., BISHOP OF NATCHITOCHES, LA.	89
5	RIGHT REV. LOUIS DE GOESBRIAND, D. D., BISHOP OF BURLINGTON, VT.	34	31	RIGHT REV. JOHN C. NERAZ, D. D., BISHOP OF SAN ANTONIO, TEX.	89
6	RIGHT REV. LAWRENCE S. MCMAHON, D. D., BISHOP OF HARTFORD, CONN.	34	32	RIGHT REV. ÆGIDIUS JUNGER, D. D., BISHOP OF NESQUALLY, WASHINGTON	98
7	RIGHT REV. JAMES AUGUSTINE HEALY, D. D., BISHOP OF PORTLAND, ME.	34	33	RIGHT REV. JOHN BAPTIST BRONDEL, D. D., BISHOP OF HELENA, MONT.	98
8	RIGHT REV. MATTHEW J. HARKINS, D. D., BISHOP OF PROVIDENCE, R. I.	37	34	RIGHT REV. A. J. GLORIEUX, D. D., VICAR-APOSTOLIC OF IDAHO	98
9	RIGHT REV. DENIS M. BRADLEY, D. D., BISHOP OF MANCHESTER, N. H.	37	35	RIGHT REV. MAURICE F. BURKE, D. D., BISHOP OF CHEYENNE, WYOMING TER.	109
10	RIGHT REV. THOMAS O'REILLY, D. D., BISHOP OF SPRINGFIELD, ILL.	37	36	RIGHT REV. RICHARD SCANNELL, D. D. Formerly of Concordia, Kan., now BISHOP OF OMAHA, NEB.	109
11	RIGHT REV. JAMES RYAN, D. D., BISHOP OF ALTON, ILL.	45	37	RIGHT REV. HENRY COSGROVE, D. D., BISHOP OF DAVENPORT, IOWA	109
12	RIGHT REV. JOHN JANSSEN, D. D., BISHOP OF BELLEVILLE, ILL.	45	38	RIGHT REV. JOHN HENNESSY, D. D., BISHOP OF DUBUQUE, IOWA	112
13	RIGHT REV. JOHN LANCASTER SPALDING, D. D., BISHOP OF PEORIA, ILL.	45	39	RIGHT REV. JOHN JOSEPH HOGAN, D. D., BISHOP OF KANSAS CITY, MO.	112
14	RIGHT REV. RICHARD GILMOUR, D. D., BISHOP OF CLEVELAND, OHIO	59	40	RIGHT REV. LOUIS MARIA FINK, O. S. B., D. D., BISHOP OF LEAVENWORTH, KAN.	112
15	RIGHT REV. JOHN AMBROSE WATTERSON, D. D., BISHOP OF COLUMBUS, OHIO	59	41	RIGHT REV. THOMAS BONACUM, D. D., BISHOP OF LINCOLN, NEB.	115
16	RIGHT REV. CAMILLUS PAUL MAES, D. D., BISHOP OF COVINGTON, KY.	59	42	RIGHT REV. JAMES O'CONNOR, D. D. (Deceased)	115
17	RIGHT REV. JOHN S. FOLEY, D. D., BISHOP OF DETROIT, MICH.	62	43	RIGHT REV. JOHN J. HENNESSY, D. D., BISHOP OF WICHITA, KAN.	115
18	RIGHT REV. JOSEPH DWENGER, D. D., BISHOP OF FORT WAYNE, IND.	62	44	RIGHT REV. JAMES MCGOLRICK, D. D., BISHOP OF DULUTH, MINN.	124
19	RIGHT REV. HENRY JOSEPH RICHTER, D. D., BISHOP OF GRAND RAPIDS, MICH.	62	45	RIGHT REV. OTTO ZARDETTI, D. D., BISHOP OF ST. CLOUD, MINN.	124
20	RIGHT REV. WILLIAM GEORGE MCCLOSKEY, D. D., BISHOP OF LOUISVILLE, KY.	65	46	RIGHT REV. MARTIN MARTY, O. S. B., D. D., BISHOP OF SIOUX FALLS, SOUTH DAK.	124
21	RIGHT REV. JOSEPH RADEMACHER, D. D., BISHOP OF NASHVILLE, TENN.	65	47	RIGHT REV. JOSEPH B. COTTER, D. D., BISHOP OF WINONA, MINN.	124
22	RIGHT REV. FRANCIS SILAS CHATARD, D. D., BISHOP OF VINCENNES, IND.	65	48	RIGHT REV. NICHOLAS C. MATZ, D. D., BISHOP OF DENVER, COL.	133
23	MOST REV. MICHAEL HEISS, D. D. (Deceased) ARCHBISHOP OF MILWAUKEE, WIS.	74	49	RIGHT REV. FRANCIS MORA, D. D., BISHOP OF MONTEREY AND LOS ANGELES, CAL.	133
24	RIGHT REV. KILIAN C. FLASCH, D. D., BISHOP OF LA CROSSE, WIS.	74	50	RIGHT REV. PATRICK MANOGUE, D. D., BISHOP OF SACRAMENTO, CAL.	133
25	RIGHT REV. JOHN VERTIN, D. D., BISHOP OF MARQUETTE, MICH.	74	51	RIGHT REV. LAWRENCE SCANLAN, D. D., VICAR-APOSTOLIC OF UTAH TERRITORY	133
26	RIGHT REV. NICHOLAS A. GALLAGHER, D. D., BISHOP OF GALVESTON, TEX.	86			



Cathedral of SS. Peter and Paul, Philadelphia, Pa.

CHAPTER IV.

PROVINCE OF PHILADELPHIA.

History of the Archdiocese of Philadelphia, and of the Suffragan Dioceses of Pittsburgh and Allegheny, Erie, Scranton and Harrisburg.

ARCHDIOCESE OF PHILADELPHIA.



HE See of Philadelphia was created by Pope Pius VII. by Bulls of April 8, 1808, with boundaries embracing the States of Pennsylvania and Delaware and the western and southern portion of the State of New Jersey. Upon the recommendation of Archbishop Carroll, Rev. Patrick Michael Egan, of the Order of St. Francis, who had served with Father De Barth at Lancaster, and was then pastor of St. Mary's Church, Philadelphia, was appointed first Bishop. He was consecrated at St. Peter's pro-Cathedral, Baltimore, by Archbishop Carroll, on Sunday,

October 28, 1810. Rev. William Vincent Harold, of the Order of St. Dominic, his assistant at St. Mary's Church, preached the consecration sermon. Prior to the consecration the Archbishop addressed a letter to the trustees of the churches in Philadelphia, pointing out to them the necessity of making provision for the support of the Bishop of Philadelphia, whereupon the trustees of St. Mary's, Holy Trinity, and Rev. Mr. Hurly for the Augustinians, agreed together by resolution to allow the Bishop a salary of \$800 a year, payable quarterly in advance, of which St. Mary's would pay \$400, Holy Trinity \$200 and St. Augustine's \$200, and to pay in like manner the expenses of his con-

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secration and installation. The trustees also resolved, in consideration of there being two associate priests with the Bishop at St. Mary's, that Bishop Egan should receive the whole of the church collections, estimated at \$500, and the further sum of \$1600, "payable in the same order as provided for him as Bishop by the committees of the different congregations, it being at the same time understood and agreed that the trustees reserve to themselves the exclusive right to the pew rents; that, in case there were not two associate priests, a deduction at the rate of \$500 a year should be made for the time of vacancy." Each assistant priest was to receive \$200 for his service over and above his board and incidental expenses. The provision and agreement were accepted by the Bishop and clergy. The pastors of St. Mary's in 1809, after Dr. Egan's appointment, but before his consecration, were Rev. Michael Egan, O. S. F., Rev. William Vincent Harold, O. S. D., and Rev. John Rossiter, O. S. A.; thus a Franciscan, a Dominican and an Augustinian were working together as pastors of the same church. Prior to the consecration of the Bishop, the Rev. Fathers Egan, Harold and Rossiter and the trustees of St. Mary's resolved to enlarge the church, and a subscription list was started and an appeal made to the pew holders by circular, and every subscriber of \$100 was entitled to one of the new pews, preference to be given according to amount subscribed. Rev. John Rossiter was succeeded by Rev. James Harold, and the Rev. Messrs Harold, uncle and nephew, were the assistants of Bishop Conwell. The younger Harold was an orator of surpassing eloquence.

The first act of the Bishop was to unite with Archbishop Carroll and the other Bishops in a Pastoral Letter, and the second was to visit his Diocese, which he did with zeal and good results. On his return from the visitation of the Diocese, Bishop Egan found the trustees disaffected and disloyal, and a hostile combination entered into against him and his rightful authority. The enlargement of the church became a subject of contention, and the trustees claimed the right to select their own pastors; and they violated most shamefully the agreement they had entered into for the payment of the expenses of the Bishop's consecration and of the salary of the Bishop.

The Bishop could not sanction such measures, nor approve of such pretensions. To fill the measure of his sorrows, the two Messrs Harold, uncle and nephew, took sides against him, and while he had relied on them, they proved both ungrateful and insubordinate. The Bishop's health began to fail under his accumulated sorrows, and he lacked health and firmness enough to cope with his difficulties. The two Harolds resigned in 1813, and William Vincent went to Lisbon and became Prior of the Dominican Convent there. One of the Bishop's last acts was the endeavor to get the Sisters of Charity to take charge of the orphans of the Diocese; he had visited the Sisterhood at Emmitsburg immediately after his consecration, and was endeavoring to get all things ready for their reception at Philadelphia, but he did not live to see this accomplished. Had he resolutely resisted the trustees he might have ousted them from the possession of the church property, for the title was not vested in them; they were merely incorporated to manage the temporalities of the congregation. The good Bishop's health never rallied; he died on July 22, 1814.

Philadelphia possessed two of the earliest schools in the United States. On March 6, 1807, Rev. Francis Xavier Brosius, the learned and zealous priest who accompanied Prince Gallitzin to America in 1792, opened a classical school or seminary at Mount Airy, near Philadelphia, which continued its classes until 1813, when it became a private academy, and so continued to a date subsequent to 1834. In 1809 a free school was founded at St. Mary's, which was enlarged in 1810 with a legacy received from the estate of William Mulcahy.

The first administrator of the See of Philadelphia, after the death of Bishop Egan, was the Very Rev. Louis De Barth. The American Bishops recommended Rev. John B. David, afterwards Bishop of Bardstown and co-adjutor of Bishop Flaget, but he declined to be considered for the appointment. There was made a great effort and influence at Rome by his adherents in Philadelphia and some of the Irish Bishops to secure the appointment of Rev. William V. Harold, whose appointment was opposed by Archbishop Carroll on the ground of his having contributed to shorten the days of Bishop Egan, and re-

jected by Rome on account of his unworthiness. Father De Barth was chosen for the See of Philadelphia, but he twice declined the appointment, and on the last occasion returned to Rome the Bulls for his investiture. During the vacancy of the See the rebellious trustees of St. Mary's addressed a rude and insulting letter to Archbishop Carroll, who replied thereto in terms at once dignified and stern. Finally the See of Philadelphia was filled in 1820 by the appointment of Very Rev. Henry Conwell, Vicar-General of Armagh, Ireland, who received consecration at London from Bishop Poynter, being then seventy-three years old. Bishop Conwell arrived in Philadelphia towards the close of the year 1820, not knowing the history of the schism of St. Mary's Church, which had distracted the Diocese of Philadelphia and shortened the life of his predecessor. At this time, Rev. William Hogan, a young clergyman from Ireland, had been appointed temporarily pastor of St. Mary's by Father De Barth, the administrator. His moral conduct and character were soon discovered by the Bishop to be bad, and he was suspended, which caused a prolonged and bitter strife between the Bishop and the friends of Hogan, the trustees of St. Mary's Church, who ultimately discovered how unworthy Hogan had been of their advocacy.

Bishop Conwell, worn out by the trials and difficulties of his position, after a long controversy came to terms with the trustees of St. Mary's, which he thought would secure the rights of the Church, bring peace to his distracted Diocese and secure himself from the repetition of the insults he had endured for years. By this treaty the Bishop was recognized as the senior pastor of the church, with the right to appoint two assistants; but in case the trustees objected to the Bishop's appointees, and the Bishop insisted, a committee should be appointed, consisting of the Bishop and two ecclesiastics appointed by him, and three laymen appointed by the trustees, and the Bishop bound himself to respect their decision; in case the committee did not agree, two arbitrators were to be appointed, and their decision should be final. At the same time the trustees presented to the Bishop and he received from them a protest, declaring that they did not abandon their rights, and would claim hereafter at Rome that

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no Bishop should be appointed for the Diocese without the recommendation and approbation of the clergy of the Diocese. The Bishop, by letter of October 11, 1826, announced an amnesty, the church was freed from the interdict, and then, with the consent of the trustees, he appointed Rev. William Vincent Harold and Rev. Thomas Hayden pastors of St. Mary's. The salaries were left to the trustees to fix, and the Bishop relinquished all arrearages of his own salary. But the peace did not last. Rev. Mr. Harold, yielding to an impetuous temper, openly treated the Bishop, to whom he owed the long-coveted appointment, with disrespect and even contempt. The clergy of the Diocese were greatly dissatisfied with the concessions made by the Bishop, and a copy was sent to Rome. The Propaganda examined the terms of the delusive treaty of peace, and on April 30, 1827, pronounced it a violation of ecclesiastical authority, and declared it null and void. The Bishop nobly and humbly submitted to the decision of his superiors, and by Pastoral of July 22, 1827, declared the agreement, condemned at Rome, as null and void. Father Hayden requested permission to return to his country parish, and Rev. John Hughes was called from Bedford to Philadelphia, and resided with the Bishop at St. Joseph's, which the Bishop had resolved to erect into a separate parish. The trustees of St. Mary's did not submit to the voice of Rome as the Bishop had done. Mr. Harold was suspended, but before taking this step the Bishop weakly asked the clergy of the city to sanction the step; Mr. Hughes declined to do so from prudential reasons, and because it was expected that the Bishop intended to make him pastor of St. Mary's; but he signed a private document with two other priests, condemnatory of Harold, when the contents of this last document became known, Harold sued him for libel; but the suit was not prosecuted further. On the removal of Harold, Rev. John Hughes was appointed pastor of the church, and he accepted it only on the positive command of his Ordinary; the trustees made no open opposition, but intimated their intention of paying no salaries to him or his assistant, Father O'Reilly. Finally Rev. Messrs. Hughes and O'Reilly voluntarily retired from St. Mary's. Bishop Conwell was invited

to go to Rome and instructed to turn over the administration to Archbishop Maréchal of Baltimore. But as the Archbishop was then on his death-bed, and died on January 28, 1828, the Bishop delayed his departure for Rome, reappointed Harold pastor of St. Mary's, with Rev. John Ryan, another Dominican, as his assistant, still hoping that this would produce peace. But in vain. Both Harold and Ryan were guilty of several acts of insubordination. Finally Cardinal Capellari, on March 9, 1828, sent letters to Rev. William Matthews, of Washington, appointing him administrator of the Diocese of Philadelphia, requesting him to send to Bishop Conwell a letter again requesting him to go to Rome, and to send to Messrs. Harold and Ryan letters of the Dominican Visitor-General ordering them to leave Philadelphia and repair to the Dominican Convent in Ohio. Bishop Conwell went to Rome, and Rev. William Matthews took the administration into his hands. Messrs. Harold and Ryan withdrew from St. Mary's, but, declining to go to Ohio, had the hardihood to invoke the interference of the administration at Washington against the authority assumed over them by a foreign potentate (meaning the Pope); a correspondence was had between Mr. Clay, Secretary of State, and the American Minister at Paris; but, upon the latter communicating to the administration a true state of the affair as received by him from the Papal Nuncio at Paris, the administration dropped the matter.

Bishop Conwell spent eight or ten months in Rome, but he became alarmed on receiving from Cardinal Capellari the recommendation not to return to his Diocese, or at least not until affairs had quieted down, and feared that he might be restrained from returning to Philadelphia. He suddenly left Rome for America. At Paris, on receiving the same advice from the Papal Nuncio, he hastened home, arriving early in 1829. The United States consul at Rome wrote to the Secretary of State at Washington that the Bishop's fears were groundless. That so far from any opposition having been made to his returning home, the Papal government had his passport prepared and ready for him. Bishop Conwell never recovered his Episcopal jurisdiction; he lived in retirement the rest of his life at Philadelphia, became blind and overwhelmed with in-

firmities. He died on April 21, 1842, at the age of ninety-four. In 1829 Messrs. Harold and Ryan returned separately to Ireland: the former became Provincial of his Order in Ireland, and, after spending the remainder of his life with edification and enjoying the respect of all for his zeal and piety, died about the year 1856; the latter lived to repair his bad example and spend his remaining years in piety and devotion. Rev. William Matthews continued to administer the Diocese of Philadelphia until 1830, when he made known his unwillingness to bear the burden longer, and was relieved. Returning to Washington, he continued to be pastor of St. Patrick's, for fifty years in all, having been a priest fifty-four years, and died most highly esteemed by all denominations at the age of eighty-four, on April 30, 1854.

In 1829 the Council of Baltimore took into consideration the distracted state of the Diocese of Philadelphia; Bishop Conwell, though he did not sit in the Council, was in frequent consultation with the assembled Bishops; the Diocese was represented in the Council by the Very Rev. William Matthews. With the consent of Bishop Conwell, the Council recommended the appointment of a co-adjutor, with powers of administrator, and nominated Very Rev. Francis Patrick Kenrick, of Bardstown, Kentucky, for co-adjutor. Papal Bulls were issued appointing Dr. Kenrick accordingly, and he was consecrated as Bishop of Arathe at Bardstown by Bishop Flaget on June 6, 1830. His arrival in Philadelphia was regarded at first by the enemies of Bishop Conwell as their triumph, and his situation was most embarrassing. St. Joseph's Church and the Episcopal residence were occupied by Bishop Conwell, Trinity Church was in the use of the Germans, St. Augustine's belonged to a religious community; he was, in fact, without a church, without a residence, and without supporters. There was but one other church in the city, and that was St. Mary's, which was in the possession of the rebellious trustees. Dr. Kenrick rented a respectable house on Fifth street, trusting to Providence to show him how he was to pay the rent. He then declared himself the pastor of St. Mary's, and interdicted the church until the trustees should acknowledge him as pastor and recognize his authority. In the midst of such a

conflict, Dr. Kenrick had the courage to commence an Ecclesiastical Seminary in the upper room of his residence. The trustees of St. Mary's continued their rebellion against his authority, and claimed the right to select their own pastors; but Bishop Kenrick, declaring himself chief pastor of St. Mary's, went and occupied its pulpit the following Sunday, and announced therefrom his intention of taking possession of the church; the trustees resisted, and called a general meeting of the pew-holders for the next evening. To their amazement Bishop Kenrick attended the meeting, dressed in his cassock and wearing his Episcopal cross displayed on his breast; he addressed the meeting and carried conviction with him; proving to the pew-holders the unlawfulness of the position assumed by the trustees. He convicted them of misrepresentation, defied them to interfere with his Episcopal authority, declared himself their pastor and Bishop, and announced that St. Mary's should be his Cathedral. His triumph was complete. The pew-holders sided with the Bishop; the trustees surrendered their unjust pretensions, and there was a general shaking of hands. When the former friends of the trustees threatened them with expulsion for yielding thus, the Bishop decided that no change should be made in the Board of Trustees as long as they confined themselves within their proper bounds. Dr. Kenrick thenceforth assumed the chief pastorship of the church and the administration of the Diocese. Even after this, in the spring of 1831, the trustees again rebelled against the Bishop, who thereupon ordered the cessation of all sacred functions in the church and cemeteries of St. Mary's. On May 21, 1831, Dr. Kenrick received a communication, dated the 18th, signed by five of the trustees, again surrendering all their claims except the right of regulating the salaries of the pastors, and even of withholding them at their discretion. The interdict against the church was removed, though the Bishop informed the trustees that the last part of their letter contained pretensions he could not sanction. No other church property was thereafter permitted by Bishop Kenrick to be held in the Diocese by lay trustees. Soon afterwards he discovered that St. Paul's Church at Pittsburgh, just built, was about to be incorporated with lay trustees; he

went to Pittsburgh and annulled the proceeding. Thenceforth trusteeism was excluded from the Diocese of Philadelphia.

Visiting the extensive Diocese, covering the entire present Province with its suffragan Sees, he labored with such fatigue and privation that he became prostrated at Chambersburg, where he was joined and assisted by Rev. John Hughes from Philadelphia, afterwards Archbishop of New York. They made a thorough visitation and the Bishop made note of the situation and needs of the Diocese. Pittsburgh, Conewago, Loretto, Manayunk and Wilmington were the only places with pastors; Haycock, Pottsville, Lancaster, Bedford and Chambersburg had Mass three times a month, others once a fortnight, others once a month, and Brownsville, Carbondale, Silver Lake, New Castle and Butler received only an occasional visit. The Bishop and Father Hughes also visited at Loretto the venerable missionary, Prince Galitzin. On returning to Philadelphia, the clergy were summoned to meet the Bishop and concert measures for increasing their numbers, and for the maintaining of a seminary. They recommended uniting an academic and collegiate branch for lay students in the seminary; but the Bishop rejected this as contrary to the directions of the Council of Trent. The seminary became a success, and soon began to supply the Diocese with a number of priests; it was incorporated by the Legislature in 1838, was confided to the care of the Lazarists until 1853, when, after Bishop Kenrick's translation to Baltimore, it was given to the secular clergy. Such was the origin of the Grand Theological Seminary of St. Charles Borromeo, at Philadelphia, which now has also its Preparatory Seminary in Delaware county.

When Philadelphia was visited by the cholera in 1832, Bishop Kenrick and his clergy gave examples of heroic charity. It was Bishop Kenrick who first invited the illustrious apostle of temperance, Father Matthew, to visit the United States. In 1842 the Order of St. Augustine commenced their College of St. Thomas at Villanova, and though the destruction of their church and library in 1844 by the Know Nothing riots was a blow to their plans, the college resumed its classes in 1846, and in that year it was incorporated. The Jesuits es-

tablished St. Joseph's College, in Philadelphia, in 1851, and obtained a charter in 1852. In 1852 another college, under the patronage of St. Joseph, was commenced by Rev. J. Vincent



Interior of St. Mary's Church, Philadelphia.

O'Reilly, in Susquehanna county. In 1830 the Sisters of Charity had but one institution, the Orphan Asylum. Under this administration they expanded into six religious communities. The Ladies of the Sacred Heart came in 1842 and opened a boarding-school for girls at McSherrystown, near the Jesuit Station of Conewago; they next opened a school in Philadelphia, in 1847, and, in 1849, the fine establishment of Eden Hall became a favorite school of the Sisterhood. The Sisters of St. Joseph came from St. Louis in 1848, and the old school of the Sacred Heart at McSherrystown became their Mother House, and the source from which proceeded colonies to establish asylums and academies. The Sisters of the Visitation, the Sisters of Notre Dame and Sisters of the Good Shepherd also came and have since expanded into many noble institutions.

On the death of Bishop Conwell on April 22, 1842, Dr. Kenrick became Bishop of Philadelphia. In 1844 the city of Philadelphia became the scene of the anti-Catholic or "Native Ameri-

can" agitation, in which the Catholic clergy and people behaved with a Christian patience which overcame much prejudice, but great damage was done to property. On May 8, at two o'clock in the afternoon, St. Michael's Church was destroyed by the incendiaries. As the cross fell from its spire the crowd yelled with joy amid sounds of drum and fife. At four o'clock the torch was applied to the home of the Sisters of Charity of the Blessed Virgin; from this temple of Christian charity, when the cholera devastated Philadelphia, those good Sisters were engaged every hour of the day and night to nurse the sick and dying. At six o'clock St. Augustine's Church was in flames, and with it the rectory, which, during the epidemic, had been given by the Augustinian Fathers for a hospital, for those same people who now destroyed it. During the raging of the conflagration the rioters pillaged the library and piled up its valuable contents in heaps to make bonfires. The militia stood and witnessed these outrages, refusing to fire when so ordered. On May 9 martial law was proclaimed; the rioters were ordered to disperse in five minutes, when, true to their cowardly instincts, they obeyed through fear an authority which, if exerted in time, could have saved the temples and altars of religion, the house of charity and the homes of good citizens. But the excitement did not cease. As late as July 5, 1844, St. Philip's Church, at Southwark, after warning given to the pastor, was attacked by an infuriated crowd. The Governor authorized the formation of extra militia companies. The congregation of St. Philip's formed one of these under the name of the Montgomery Hibernian Guards, and armed Catholics garrisoned their own church to defend it as authorized by law; the sheriff, at the demand of the rabble, entered the church and seized the arms; the crowd insisted on sending a committee of their own number to examine the church and see if there were arms within, a point which was timidly granted by the authorities. This did not satisfy them; they were about to renew the incendiarism of May, when General Cadwallader, in command of the militia, dispersed the rioters.

In 1836 an effort was made by Bishop Kenrick to have the Diocese divided by the erection of the See of Pittsburgh, and the documents were

actually made out at Rome, and Dr. Kenrick was to be appointed Bishop of Pittsburgh. But at this time Bishop Conwell manifested a disposition to assert his jurisdiction, and Bishop Kenrick, fearing that his appointment to Pittsburgh might be construed as an abandonment of his post, requested the Roman authorities not to make any change. The matter rested until 1843, when Pittsburgh was erected into an Episcopal See, with Right Rev. Michael O'Connor as its Bishop.

When Dr. Hughes, pastor of St. John's Church, was appointed co-adjutor of New York, in 1837, Bishop Kenrick made St. John's his Cathedral. Soon afterwards he undertook the great and herculean work of giving to the Diocese of Philadelphia a Cathedral worthy of it; he commenced the grand Cathedral of Sts. Peter and Paul, and through countless and almost insurmountable difficulties he brought it to a state of considerable progress. On August 3, 1851, Archbishop Kenrick was made Archbishop of Baltimore. In 1830 the Diocese had only thirty priests; in 1851 it possessed one hundred and one priests and forty-six seminarians, ninety-four churches and eight chapels.

The Diocese of Philadelphia next passed under the administration of Very Rev. John Nepomucene Neumann, a Redemptorist, who had been Provincial of his congregation and first pastor of St. Alphonsus' Church, Baltimore, a man noted for his learning, sanctity and humility, for whose canonization as a saint a movement is now being made. Bishop Neumann was consecrated by Archbishop Kenrick at St. Alphonsus' Church, Baltimore, on Passion Sunday, 1852, and he took possession of his See on March 28th. One of his first acts was to visit two youths in the Philadelphia prison awaiting their execution for murder, and he succeeded in inducing them to make a thorough preparation for death. He visited all the Catholic institutions of Philadelphia; at once began administering confirmation, preaching and hearing confession. In 1854 the Diocese of Philadelphia celebrated and observed the Jubilee proclaimed by Pius IX. He resumed the work of building the grand Cathedral; in 1854 he called and presided over a mass-meeting of the Catholics of Philadelphia, at which it was resolved to go on with

vigor; these mass-meetings became annual and were presided over by the Bishop; and in 1857 the fine chapel of the Cathedral was erected, with the view of turning it over to school purposes on the completion of the Cathedral; in 1859 the first cross was placed on the summit of the Cathedral, an event which was celebrated with great ceremony and enthusiasm; several prelates, many clergymen and an immense concourse of people attended; Bishop Spalding, of Louisville, preached the sermon and Bishop Wood performed the blessing of the cross and building.

So great was the progress of the Church in this Diocese during Bishop Neumann's Episcopate that fifty churches were erected in eight years, and he stated himself that twenty were erected in one summer and paid for with collections made in the congregations; six of these churches were for the Germans. A German church was under interdict when Bishop Neumann arrived in Philadelphia; vigorous measures were adopted, the most unruly members were justly dealt with in the courts and the better disposed united with the Bishop in restoring peace. When St. Augustine's Church was in financial trouble he went promptly to its relief; he could not avail himself of the opportunity of purchasing it at the lowest price at auction, as the creditors might thus be losers, but he relieved the entire church debt, as more consistent with justice. On July 17, 1850, the school-children of St. Michael's Church, while on a picnic excursion by rail, met with a terrific accident by collision; sixty-four excursionists of the party, including Rev. Daniel Sheridan, were killed, and seventy-nine wounded were taken from the ruins of the train. Bishop Neumann hastened from a distant part of his Diocese, where he was giving confirmation, and devoted himself day and night to the relief of the suffering and afflicted. In 1852 a school committee was appointed, and under the exertions of the Bishop, the pastors and the committee, Catholic parochial schools increased from year to year, and by 1859 nearly every church in the Diocese had its school. The boys' schools were confided to the Christian Brothers, the girls' schools to the Sisters of St. Joseph, Sisters of Charity, Sisters of Notre Dame and other female religious communities.

In 1852 there were two parochial schools in Philadelphia; in 1860 there were nearly one hundred. In 1850 there were three Catholic colleges in the Diocese—the Augustinian College at Villanova, St. Joseph's College in Philadelphia, and St. Mary's College at Wilmington; and three young ladies' academies—the Visitation Academy at Philadelphia, and the two schools of the Ladies of the Sacred Heart at Holmesburg and McSherrystown. During Bishop Neumann's eight years' administration were established St. Joseph's College, in Susquehanna county; three female academies, one in Susquehanna and two in Philadelphia, in charge of the Sisters of the Holy Cross; St. Vincent's Home for Orphans under four years of age, in the Cathedral parish;



Bishop John N. Neumann.

St. Vincent's Asylum for the Germans, in care of the Sisters of Notre Dame, and a German Hospital under the Franciscan Sisters. St. Charles Borromeo's Seminary, which had grown strong and useful, received from the Holy See the right to confer the Doctorate.

The religious communities introduced during this administration were the Sisters of the Holy Cross from Mans, France, the Sisters of Notre Dame from Namur, Belgium, Sisters of the Immaculate Heart of Mary from Detroit, and the Sisters of the Third Order of St. Francis, a religious community which owes its existence to the suggestions of Bishop Neumann, made in 1855, to Pope Pius IX., and to his wise and zealous training and organization. In four years after he organized them the Sisters had four houses; now they have numerous convents and schools in various Dioceses. The Diocese of Philadelphia was the first to introduce the Forty Hours Devotion of the Blessed Sacrament, in 1853. In 1855 the Pope granted to the faithful of the Diocese the same indulgences as were granted at Rome, and the Church of St. Philip Neri was the first to hold the Devotion, Bishop Neumann in person inaugurating and directing the exercises. So also the Archconfraternity of the Blessed Sacrament was introduced in 1855, commencing with St. Alphonsus' Church; the Confraternities of the Scapular, Rosary and Immaculate Heart of Mary were introduced. The Cathedral of Philadelphia became possessed of the famous ivory crucifix of Carlo Antonio Pesenti, of Genoa, through Bishop Neumann. In 1857 a co-adjutor was appointed for Philadelphia, in the person of Right Rev. James Frederick Wood, of Cincinnati, who had just before been appointed President of the American College at Rome. Bishop Neumann died at Philadelphia, January 5, 1860, in the odor of sanctity. Many pious people and religious communities attributed great favors, and even miracles received, to his intercession.

The Diocese of Philadelphia, on the death of Bishop Neumann on January 5, 1860, received as its Bishop by succession Right Rev. James Frederick Wood, who had already conducted its episcopal labors as co-adjutor. The Cathedral parish was organized and a commodious chapel provided for them, a measure which immediately brought income and financial relief. The Diocese of Philadelphia possessed one hundred and thirty-one churches, seventeen chapels and stations, one hundred and thirty-seven priests, twenty-seven ecclesiastical students, four colleges and four academies. The Cathedral was now

built, and, though it owes much to Bishops Kenrick and Neumann, it was Bishop Wood's energy, business knowledge and good taste that added much to its ornamentation and fine details,



Most Rev. James F. Wood, D. D.

and finally brought it to a stage ready for dedication and divine service, an event which took place with great ceremony and splendor on November 20, 1864. The first medal struck to commemorate an event in the history of the Church in America was issued on this occasion.

Scarcely had this important work been accomplished, when another, not less important, was entered upon: the new and splendid Theological Seminary of St. Charles Borromeo was undertaken, and its corner-stone was laid by Bishop Wood on April 4, 1866. The increase of churches and religious works of every kind in the Diocese of Philadelphia, and in the Suffragan Diocese constituting the Province of Philadelphia, not only justified but necessitated this great undertaking, which has successfully supplied good priests to meet the increasing demand. The structure cost \$500,000. Its good management and thorough instruction in ecclesiastical learning, discipline and virtue, under Archbishops Wood and Ryan, give assurance that it will supply members for the ecclesiastical

body for generations to come. The Diocese of Philadelphia was distinguished in 1867 for the liberal amount of Peter-pence it sent to the Holy Father, which amounted to the handsome sum of \$60,000, which formed a part of the sum of \$200,000, contributed by a number of Dioceses, and presented to Pope Pius IX. by Bishop Wood, tastefully stored away in a silver model of the yacht "Henrietta," which deeply interested His Holiness, and called forth from him the humorous remark, "It is not a steam yacht." The Diocese of Philadelphia on another occasion presented to Pius IX. the sum of \$20,000 to aid the Holy Father in defraying the general expenses of the Church.

In 1868 Philadelphia became a Metropolitan See, with the Dioceses of Pittsburgh, Harrisburg, Scranton and Erie as Suffragans. The *pallium* was brought to Archbishop Wood by Monsignor Roncetti, the Papal Ablegate, and he was invested with the insignia of Archiepiscopal honor and authority by Archbishop Bayley, of Baltimore. The Diocese of Philadelphia was represented in the Council of Baltimore by Archbishop Wood, and in May, 1860, was held at Philadelphia the First Provincial Council of that See, at which the Statutes of the Province were adopted and have proved most beneficial to the religious interests of the Archdiocese and Suffragan Dioceses. The Diocese of Philadelphia was represented with dignity and ability by Archbishop Wood at Rome, in 1862, on the occasion of the canonization of the Japanese martyrs; in 1867, at the celebration of the eighteenth anniversary of Saints Peter and Paul; and again, in 1869, at the Vatican Council, and at the Jubilee of Pope Pius IX., when, in behalf of the American Hierarchy and Church, he read an eloquent address to the Holy Father. The Catholic clergy and laity of Philadelphia gave Archbishop Wood a grand ovation on his last return from Rome. In 1873 the Diocese was solemnly dedicated to the Sacred Heart of Jesus, and on April 26, 1882, was celebrated at the Cathedral of Philadelphia the Silver Jubilee of the Archbishop's consecration in the episcopal office, in the presence of bishops, priests and Catholic laity in great numbers, and with great splendor and enthusiasm. Archbishop Wood died, June 20, 1883,

and was buried under the altar of the Cathedral of Saints Peter and Paul.

On June 8, 1884, the Diocese of Philadelphia passed under the administration of Most Rev. Patrick John Ryan, who had for twelve years been co-adjutor Bishop of St. Louis, a prelate of great zeal, prudence and learning, who stood first among the pulpit orators of the United States.

The reception which Philadelphia, its clergy and laity gave to Archbishop Ryan, which is said to be unequalled by any similar demonstration that had taken place in America, gave pre-sage of an administration at once active, zealous, prudent and successful. Mr. Drexel, a wealthy Catholic of Philadelphia, by his will gave a munificent endowment of the charitable institutions of the Archdiocese, Archbishop Ryan being one of the trustees of the fund; and his daughter, in 1888, erected the fine industrial school for boys at Eddington, Bucks county, Pa., which will be

opened for applicants in 1889, and is in charge of the Brothers of the Christian schools. During 1888 two new houses of the Sisters of the Good Shepherd have been opened, one at Norristown and the other at Reading. During the last four years eleven priests have been added, twelve churches, and there are ten in course of erection; the chapels have been increased eight, and at several stations churches have been erected. In 1884 there were ninety-five ecclesiastical students; in 1888 there were one hundred and forty-six; the parochial schools have increased from fifty-nine to sixty-eight; the children in attendance at the schools have grown from twenty-two thousand to twenty-five thousand; one orphan asylum has been added; conferences of St. Vincent de Paul have increased, and the Catholic population of the Diocese has increased from three hundred thousand to four hundred thousand. The Diocese is in a most flourishing condition.



Theological Seminary of St. Charles Borromeo, Overbrook, Pennsylvania.

DIOCESES OF PITTSBURGH AND ALLEGHENY.

As early as 1836 Pittsburgh had been, by documents made out at Rome, erected into an Episcopal See, and Rev. Francis Patrick Kenrick, then co-adjutor of Bishop Conwell and administrator of the See of Philadelphia, had been named as Bishop of Pittsburgh. But as Bishop Kenrick had mainly succeeded in restoring peace



St. Paul's Cathedral, Pittsburgh, Pa.

to the Diocese of Philadelphia, and Bishop Conwell showed some disposition to intervene in the government of the Diocese, Dr. Kenrick, fearing that his acceptance of the See of Pittsburgh might be regarded as an abandonment of his post, wrote to Rome and secured a revocation of the documents, which had not been transmitted to America. In May, 1843, the Council of Baltimore recommended the erection of the See, and Rome accordingly created the See of Pittsburgh, and appointed Very Rev. Michael O'Connor, then acting as Vicar-General at Pittsburgh, where he was sent to arrange some church troubles, and where he remained as pastor of

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St. Paul's Church and Vicar-General until 1853. On hearing that his name was mentioned for Bishop of Pittsburgh, he immediately hurried to Europe, with the view of escaping the appointment by entering the novitiate of the Jesuits. When on his knees at the Vatican he asked Pope Gregory XVI. for permission to join the Society of Jesus, the Holy Father answered, prophetically as it resulted, "You will be Bishop first and Jesuit afterwards: I will not let you rise from your knees until you promise to accept the Diocese of Pittsburgh." The first Bishop of Pittsburgh was accordingly consecrated by Cardinal Franzoni at St. Agatha's, at Rome, on August 15, 1853. Returning to America through Ireland, Bishop O'Connor, at Maynooth College, addressed the students so forcibly in behalf of the missions of his Diocese, that five students, whose course was nearly completed, and three far advanced, volunteered to go with him to America. So, too, at Dublin he procured a colony of seven Sisters of Our Lady of Mercy, and with all these recruits he arrived at Pittsburgh about September 16. The Diocese already possessed fourteen priests, thirty-three churches, some of which were unfinished; and the Redemptorists and Sisters of Charity were there. On February 4, 1844, Rev. Thomas McCullough, one of the students from Maynooth, was the first priest ordained in the Diocese. St. Paul's Church became the Cathedral, at which parish schools were opened on the 4th of April. On June 14 the congregation assembled at the call of the Bishop, and commenced to make provision for a residence for the Bishop and his priests. On June 16 the Diocesan Synod assembled and enacted the first legislation for the Diocese of Pittsburgh. On June 30 the Chapel of the Nativity for colored Catholics was opened. The Diocese of Pittsburgh was thus the first to start the movement for providing churches for the colored people, and the first to introduce the Sisters of Mercy in this country. Sunday-schools and total abstinence societies were established in almost every church of the Diocese; a circulating library was founded. In September the

Sisters of Mercy opened their academy for young ladies, and a school was started for boys by Rev. J. Mullen, afterwards Bishop of Erie. It must be borne in mind that Pittsburgh was the site of an ancient mission, for the French had had a chapel at Fort Duquesne a century before. The publication of a Catholic paper, *The Catholic*, was commenced, and St. Michael's Ecclesiastical Seminary was started, for which a small house was leased at the corner of Smithfield street and Virgin alley, and Rev. Richard H. Wilson, D. D., was principal and professor; the seminary, in 1847, was transferred to Birmingham.

In 1845 Bishop O'Connor returned from Europe with four Presentation Brothers from Cork, and in 1845 the Order of St. Benedict from Bavaria was introduced for the first time in America, and settled at St. Vincent's, Westmoreland county, on October 24. In January, 1847, the Mercy Hospital was opened in a temporary building, and in August Bishop O'Connor contracted for the erection of the fine building now so well adapted to the purpose. A large tract of land on the side and top of the hill south of Birmingham was purchased for \$16,000, and there were located St. Michael's Church, St. Michael's Seminary, the Franciscan Convent, and the Passionist Monastery. The sale of building lots yielded handsome sums for the works of the Diocese. In 1847 a colony of Brothers of the Third Order of St. Francis was procured from Tuam. The foundations of St. Paul's Cathedral were injured by the reduction of the grade of the streets on Grant's Hill by the city, for which the Bishop recovered through the courts damages to the amount of \$4,000. Four new churches were dedicated in 1847, five were erected in 1848, one in 1849, besides two churches enlarged. At Allegheny, the future Episcopal See, the Catholic population had so increased that St. Peter's Parish and Church were commenced, St. Mary's Cemetery purchased and consecrated. The Franciscan Brothers from Loretto founded one of these houses at Pittsburgh, and took charge of St. Paul's School. In 1850 two new churches were built, and in this year the great work of the new Cathedral was undertaken, and the list of subscriptions was headed by the Bishop with \$1,000; the old Cathedral was destroyed by fire; the foundations

of the new Cathedral were built, and on Trinity Sunday, July 15, 1851, the corner-stone was laid with imposing and solemn ceremonies. The Know-Nothing agitation retarded this great work; the notorious anti-Catholic street speaker, Joe Barker, was at Pittsburgh, and by his calumnies, absurd as they were, turned the tide of public feeling against Catholics; the cholera visited the city, and the works of the Diocese became straitened. Bishop O'Connor was undaunted and calm in the midst of such misfortunes. He prudently suspended work on the Cathedral; the seminary was closed and its students sent to other institutions, and it was five years before it was reopened; all the resources of the Diocese were devoted to the building of churches where most needed, and in 1851 five new churches were dedicated. In September, 1852, the basement of the Cathedral was opened for divine service for the congregation, which had been worshipping in the school-rooms.

In 1852 the First Plenary Council of Baltimore, at the suggestion of Bishop O'Connor, requested the subdivision of the Diocese by the erection of the See of Erie, and this was accordingly done by Papal Briefs of April 29, 1855. The dividing line ran east and west along the northern boundaries of Cambria, Armstrong, Butler and Lawrence counties, by which the Diocese of Erie took the thirteen northern counties, and that of Pittsburgh fifteen counties. As Pittsburgh contained three-fourths of the Catholic population of the original Diocese, and was the best provided and easier Diocese to administer, Bishop O'Connor generously took the poorer and, humanly speaking, less attractive position, so that the Holy See, at his own request, transferred him to Erie, and appointed Rev. Josue M. Young second Bishop of Pittsburgh. At this time the Diocese of Pittsburgh contained seventy-eight churches, with four more in course of erection, sixty-four priests, and a Catholic population of fifty thousand, which shows a great progress made in ten years. Very Rev. E. McMahon was appointed administrator of Pittsburgh, and Bishop O'Connor went to Erie. Such, however, was the opposition of the clergy and laity of Pittsburgh to the transfer of Bishop O'Connor, that the Holy See, by Bull dated February 20, 1854, restored Bishop O'Connor

to Pittsburgh, and appointed Bishop Young to Erie. The Cathedral now progressed rapidly, and on June 24, 1855, it was consecrated. Archbishop Kenrick, of Baltimore, was the consecrator, Bishop Portier, of Mobile, was the celebrator of the Mass, and Archbishop Hughes preached one of his finest sermons. A number of other Bishops, a large body of priests and a great gathering of the laity witnessed the solemn ceremonies. Its length is two hundred and twenty feet; extreme width one hundred and forty feet; width in front one hundred and sixteen feet; the dome is two hundred and seventy-two feet high. The cost of the building was \$300,000. The Diocese of Pittsburgh was represented at Rome in 1854 at the definition of the dogma of the Immaculate Conception of the Blessed Virgin Mary by Bishop O'Connor, who, on this occasion, procured the fine painting of the crucifixion, painted by Gagliardi, in the style of Guido Reni, for the Pittsburgh Cathedral. In 1856 Very Rev. E. McMahon was administrator during Bishop O'Connor's absence in Europe on account of his health. In 1857 the Holy See gave Pittsburgh a co-adjutor in the person of Rev. John B. Byrne, of Washington, who arrived at Pittsburgh, but before the day fixed for his consecration arrived the Bulls were returned to Rome, and he retired to Mount St. Mary's College, where he died a few years afterwards. Rev. Edward Purcell, of Cincinnati, was next appointed co-adjutor, but he declined. The work of the Diocese was faithfully performed by Bishop O'Connor, notwithstanding his failing health. In 1859 Rev. James O'Connor, his brother, now Bishop of Omaha, was administrator during the Bishop's absence in Europe on account of his health. During his absence the fine episcopal residence was nearly destroyed by fire. The people were ready to erect another on the Bishop's return; but he contented himself in the old building, which was repaired and faced anew with brick. Bishop O'Connor's resignation was accepted by the Holy See May 23, 1860, whereupon he entered the Society of Jesus, thus fulfilling the prophetic words of Pope Gregory XVI., that he would be Bishop first and Jesuit afterwards.

In Consistory held at Rome, September 28, 1860, Rev. Michael Domenec, of the Lazarists,

then pastor of St. Vincent's Church at Germantown, was appointed Bishop of Pittsburgh. He was consecrated at St. Paul's Cathedral, Pittsburgh, by Archbishop Kenrick, of Baltimore, on December 9. Bishop Timon, of Buffalo, preached the sermon. In 1862 the Diocese was represented at Rome on the occasion of the canonization of the Japanese martyrs by Bishop Domenec, and from Rome that prelate performed successfully a mission for the American government at the Court of Madrid, by which the recognition of the Confederate States by Spain was prevented. During his absence in 1868 and without his sanction the towers of the Cathedral were built, but the means of paying for them had not been provided, and the debt of the Cathedral was increased. The administration of Bishop Domenec was not successful in all respects, though he was zealous and active. Very Rev. E. McMahon, rector of the Cathedral, was removed, and Very Rev. John Hickey was appointed in his place. Rev. Father McMahon, Vicar-General, retired to Philadelphia, and Rev. J. Mullen was appointed in his place. Rev. James O'Connor was relieved of his presidency of the seminary, and Rev. Dr. Keogh was appointed in his place, and in 1865 the latter left the Diocese for Philadelphia, and in 1866 the Franciscan Brothers retired from Pittsburgh. These were severe losses to the Diocese. The boys' school was placed in charge of the Sisters of Mercy. The Catholic Reading Room, principally erected by the exertions of Father Mullen, was opened, and the Sisters of St. Francis entered the Diocese, and soon afterwards opened a hospital. The financial boom, which followed the civil war, made money plentiful, and church building, like all other public enterprises, received an immense, but not a healthy, impetus. In 1867 the Diocese was represented in Rome by Bishop Domenec, on the occasion of the celebration of the centenary of the martyrdom of Saints Peter and Paul. The new parish of St. Agnes was erected from the Cathedral parish in 1867. In 1868 Bishop Mullen, of Erie, was consecrated at the Pittsburgh Cathedral by Bishop Domenec, and Very Rev. John Hickey was appointed Vicar-General, and in this year the new parish of St. Malachy was taken off from the Cathedral parish. Considerable alterations were made

in the Cathedral and a grand organ placed in it.

Church building was prosecuted with great activity, owing to the apparent general prosperity, though Bishop Domenec was opposed to incurring unnecessary or onerous debts. In 1862 three new churches were built or enlarged; in 1863-4 ten new churches were built or enlarged in different parts of the Diocese; in 1865 five, and in 1866 eight new churches or enlargements were undertaken; in 1868 the Cathedral towers were erected; in 1869 five new churches and seven enlargements were erected; in 1870 six,



Right Rev. John Tuigg.

and in 1871 ten new churches were erected; in 1872 the erection of an episcopal and parochial residence was undertaken, and, though overtaken by the panic of 1873, was persevered in and completed and occupied in 1875, the cost of which was estimated at the beginning at \$92,000, but it must have largely exceeded that sum, for in 1880 the debt on this structure was larger than that sum; in 1874-6 expensive decorations in stained glass were made on the Cathedral. From the outbreak of the panic of 1873 church building decreased; in 1873 only three churches were built or enlarged; in 1874 five, against eleven in 1872. The Sisters of Charity opened a new convent in Altoona; a colony of French Ursulines

established themselves at Pittsburgh and opened a Young Ladies' Academy; in 1872 the Little Sisters of the Poor arrived at Pittsburgh and opened a Home for the Aged, and the Sisters of the Good Shepherd came and opened a Magdalen Asylum. St. Paul's Orphan Asylum had cost nearly \$200,000.

The growth of the Diocese of Pittsburgh had been such that a further division was sometimes spoken of, and Altoona was generally regarded as the prospective seat of the new episcopal See. On November 8, 1875, Bishop Domenec went to Rome; in 1876 news arrived at Pittsburgh of the division of the Diocese; the new See was erected at Allegheny and not at Altoona. By the same Bulls Bishop Domenec was transferred to the new See of Allegheny, and Rev. John Tuigg, pastor at Altoona, was appointed Bishop of Pittsburgh. The boundary line between the two Dioceses was such as to leave the churches and institutions most heavily in debt on the Pittsburgh side of the line, while all the educational institutions, except the Diocesan Seminary and the Ursuline Convent, were left in the Diocese of Allegheny. On the return of Bishop Domenec from Rome he assisted at the consecration of Bishop Tuigg as Bishop of Pittsburgh, which took place on March 19, 1876, and on the same afternoon he was installed as Bishop of Allegheny at the Pro-Cathedral of St. Peter, Archbishop Wood presiding at and conducting both ceremonies. Great dissatisfaction prevailed at Pittsburgh over the division of the Diocese, and this feeling was increased by the manner in which the division was made, whereby the most of the debts of the parent Diocese were thrown on the Diocese of Pittsburgh, while the Diocese of Allegheny possessed most of the institutions. It was a family misunderstanding, which could not be settled at home, and recourse was had by both sides to the Court of Rome. The result was that Rome decided that the Diocese of Allegheny should be reunited to the Diocese of Pittsburgh; that both Dioceses should be governed by the Bishop of Pittsburgh. Bishop Domenec resigned his See, for he was practically a Bishop without a See. The official documents rendering this decision are dated August 3, 1877. Bishop Tuigg was made administrator of the Diocese of Allegheny. He issued a circular to the two Dioceses on September 8, and

thereupon assumed the administration of the united Dioceses of Pittsburgh and Allegheny, and continued to govern both till his death in 1889. Bishop Domenec went to Spain, his native country, where he officiated and preached on many occasions on the invitation of Spanish Bishops. He died at Tarragona on January 7, 1878.

The united Dioceses of Pittsburgh and Alle-

gheny recovered from their financial difficulties under the administration of Bishop Tuigg, who ably administered the Diocese till struck with paralysis in 1882; he was therefore provided with a co-adjutor—Bishop Phelan being consecrated by Bishop Ryan August 2, 1885. Bishop Tuigg died 1889, aged sixty-nine, and was succeeded by Bishop Phelan, whose biography will be found with his portrait.

DIOCESE OF ERIE.

THE Holy See by Papal Bull of April 29, 1855, created the See of Erie by subdivision of the See of Pittsburgh; it is situated in north-



St. Patrick's Pro-Cathedral, Erie, Pa.

western Pennsylvania, and contains the counties of Erie, Crawford, Mercer, Venango, Forest, Clarion, Jefferson, Clearfield, Cameron, Elk, McKean, Potter and Warren.

Bishop O'Connor having been transferred to Erie from Pittsburgh, he labored energetically in organizing and starting the new Diocese, making St. Patrick's the Pro-Cathedral, and for

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two years administered the Diocese, during which time two churches then building were completed and two additional new ones erected; the churches of the new Diocese were increased from twenty-eight to thirty-two, the priests from fourteen to sixteen, and the Catholic population from twelve thousand to thirteen thousand. The Benedictine monastery at Frenchville, in Clearfield county, was established.

In 1856, by Papal briefs, Bishop O'Connor was restored to Pittsburgh, and Bishop Young of Pittsburgh was transferred to Erie. His old congregation of Lancaster, Ohio, St. Mary's, gave him a handsome donation to aid in the arduous work of organizing the new Diocese and establishing the Church there, which had already been founded by Bishop O'Connor. Commencing the proclamation and observance of the Jubilee, the Diocese of Erie received a thorough visitation of its Bishop, and soon Erie had a hospital for the sick, and though the institution was subsequently removed to Meadville, the building is now used as an asylum for destitute orphans. A commodious building was commenced for the free education of poor Catholic children, and while instruction was begun there during Bishop Young's lifetime, the male department has since been placed in care of the Brothers of St. Francis, and the female department under the Sisters of St. Joseph. In the first year of Bishop Young's administration the Diocese of Erie possessed twenty-eight churches; he increased the number to fifty-five, and fourteen clergymen were increased to fifty-one. Temperance organizations were formed. Many new churches, religious houses and schools were erected; also ten benevolent societies, four academies, thirteen parochial schools, two orphan

asylums, and the Catholic population grew from twelve to thirty thousand. Bishop Young died suddenly on September 18, 1866.

Occupying the site of the ancient French fort of Presquile, where a century ago the rites of religion were celebrated, pointed out by Bishop Flaget, in 1836, as the future See of a Bishop; the scene, too, of the French missions among the Erie Indians, the land was long blest with the occasional visits of priests and the celebration of the Mass. In 1755 Father Luke Collet, a Recollect, had been chaplain at Presquile; in the beginning of the present century Irish immigrants began to settle there, and the missionary, Father Whelan, visited them in 1807; Rev. Wm. O'Brien, a native of Maryland and a pupil of Georgetown College, repaired thither in 1815; Rev. Charles B. McGuire, of Pittsburgh, held some stations there in 1816 and 1817, and Rev. Terrence McGirr went to Erie three times between 1818 and 1821, to administer the sacraments; Rev. Patrick O'Neil was appointed to serve Erie at intervals, and he visited it the last time in 1830; Rev. Francis Masquelet, an Alsatian, went to Erie from time to time between 1834 and 1837, and Rev. Patrick Rafferty visited it in 1837; Rev. Mr. McCabe was resident pastor there from 1838 to 1840, and in 1841 the Franciscan Father J. Lewis was appointed to serve the German Catholics who had begun to settle there, and two little wooden churches were built, one for the English-speaking Catholics and the other

for the Germans, both of which have since been rebuilt with brick, one of which became afterwards St. Patrick's Cathedral.

The Diocese of Erie now received for its Bishop the present Bishop of the Diocese, Right Rev. Tobias Mullen, who had been pastor of St. Peter's Church at Allegheny and Vicar-General under Bishop Domenec. He was consecrated August 2, 1868. During his administration the Church has made great progress, and among the services rendered to religion is the introduction of the Redemptorists, who founded the College of St. Mary, "Our Lady of Perpetual Help." The Diocese of Erie underwent great vicissitudes during the activity of the oil discoveries and developments; to meet the great influx of population into the oil regions, at the height of the excitement, churches were erected for crowded congregations, which afterward, when the business subsided or diminished, had reduced numbers, and so the tide rose and fell. Yet during the last twenty years religion has permanently progressed, and the Church has grown rapidly. The churches of the Diocese have increased from fifty-five to one hundred and four, with eleven chapels and thirty-five stations; there are two monasteries and fourteen convents, four academies for young ladies, fifty parochial schools, with nearly six thousand children attending them, two orphanages, two hospitals and a Catholic population increased from twenty thousand in 1868 to sixty thousand in 1888.

DIocese of HARRISBURG.

POPE PIUS IX., in compliance with the recommendations of the Second Plenary Council of Baltimore, carved out of the Diocese of Philadelphia those of Harrisburg and Scranton, in Pennsylvania, and erected that of Wilmington, in Delaware, on March 3, 1868; the Diocese of Harrisburg comprising the southern middle section of Pennsylvania, with eighteen counties—Lancaster, Lebanon, Northumberland, Montour, Columbia, Dauphin, York, Adams, Franklin, Union, Cumberland, Fulton, Perry, Snyder, Juniata, Mifflin and Clinton. The Diocese had been visited by the Maryland Jesuits before the Revolution, and

the old congregations of Conewago and Lancaster, mentioned in an earlier part of this work, were within its boundaries, and these possessed churches and resident pastors from an early date. The celebrated Jesuit Father, William Wapeler, had been the pioneer missionary of this region as early as 1741. This Diocese also is more important on account of its episcopal city being also the capital of the State of Pennsylvania. Rev. Jeremiah Francis Shanahan, rector of the preparatory seminary at Glen Riddle, was appointed first Bishop of Harrisburg; he received consecration on July 12, 1868, at the Philadel-

phia Cathedral, from the hands of Archbishop Wood, and the new Bishop took possession of his See and was installed at the Pro-Cathedral of



St. Patrick's Pro-Cathedral, Harrisburg, Pa.

St. Patrick, on Sunday, September 20. The installation was a great event in the history of Harrisburg. The ceremonies were performed by Bishop O'Hara, of Scranton, with an imposing procession through the streets of the city, a solemn Pontifical Mass with a sermon by Bishop O'Hara, and an address from Bishop Shanahan; solemn Pontifical Vespers in the afternoon, a sermon by Rev. Pierce Maher, the pastor of the church, who then delivered possession of the Pro-Cathedral to the Bishop; Benediction of the Blessed Sacrament closed the ceremonies. The Diocese then possessed a Catholic population estimated at twenty-five thousand scattered over the large Diocese, forty churches and twenty-one stations and chapels, twenty-two priests, three convents, three academies and seven parochial schools. The Sisters of St. Joseph were at McSherrystown, the Sister Servants of the Immaculate Heart of Mary were at Lebanon, and the Sisters of St. Francis were at Lancaster.

In Harrisburg there were only two churches—St. Patrick's, of which the Bishop became the pastor without even an assistant, and St. Lawrence's German Church. The other towns having two parishes were Lancaster—where there were two priests at St. Mary's and one at St. Joseph's—Columbia, York and Danville; and

there were three Jesuit fathers at Conewago. In many of the counties there was only one priest, in some none at all, and some of the parishes on the western border were served from the Diocese of Pittsburgh. Generally the priests had to travel a considerable distance to find a brother priest to hear their confessions. The other towns having resident pastors were Lykens, Lebanon, Elizabethtown, Gettysburg, Chambersburg, Bonaghtown, Bellefonte, Lock Haven, Milton and Shamokin. There was an average of nearly three missions to every priest. The churches and chapels generally were poor; small and temporary buildings, mostly of wood and out of repair. A visitation was made, eleven new churches were erected, and the number of the priests was increased to forty-five, making one for nearly every church. Bishop Shanahan's parochial work at St. Patrick's was severe in itself for one pastor, but the whole Diocese received episcopal ministrations. So great was the sympathy felt for Bishop Shanahan's severe and solitary labors at St. Patrick's that it was suggested to request of the Holy See the removal of the See to Lebanon, and giving him St. Mary's Church there for his Cathedral; but Bishop Shanahan surprised all by undertaking the erection of a fine Cathedral worthy of the capital of the State. He purchased the property of Colonel Brant, called "The Height," five acres, commanding an extensive view. The unfinished residence of Colonel Brant was converted into an excellent school and convent of the Sisters of Mercy. For collecting the means of building the new Cathedral the Bishop visited the parishes of his own and neighboring Dioceses, and every church was thrown open to and resounded with his eloquent appeals. The prosecution of this great work, by his death, was left to his successor. Parish schools were established in every parish able to support one, and the proportion of children attending the schools in this comparatively new Diocese was exceeded in only four or five other and oldest Dioceses in the United States, making an aggregate of twenty-nine parish schools, attended by over four thousand pupils. A theological seminary was established by Bishop Shanahan at his own residence on Sylvan Heights, under the direction of Rev. Messing Cassini, formerly of Mt. St. Mary's, Emmitts-

burg, in which he had five students, now increased under Bishop McGovern to nine. A new church was built in the suburbs of Steelton, and attended from the Cathedral. Very Rev. M. J. McBride was rector of the Cathedral and Vicar-General, and Rev. C. A. Koppernagle, pastor of the German Church, was Chancellor. New parishes were formed in every part of the Diocese by detaching sections of outlying missions from old ones, and old parishes thus subdivided, which before their subdivision had but one priest, now had two or three, and kept them busy. Additional German parishes were organized in Lancaster and Lock Haven, and Polish congregations in Shamokin and Mt. Carmel. Bishop Shanahan increased the number of his priests to over fifty, and he left to his successor fifty-one churches, and twenty-four chapels and stations, three flourishing orphan asylums, and a large and prosperous hospital, St. Joseph's at Lancaster, under the Sisters of St. Francis. Provision was made for higher education by the establishment of eight flourishing academies, and a high school at Shamokin. The Sisters of Mercy, Sisters of St. Joseph, Sisters of Charity, Sisters of Christian Charity, Sisters of St. Fran-

cis, Sisters of the Holy Cross and the Polish Sisters of St. Felician conduct academies and schools in various towns of the Diocese. Bishop Shanahan's labors prostrated his health; his death occurred on September 24, 1886. Very Rev. M. J. McBride was administrator of the Diocese of Harrisburg until a new Bishop was appointed.

The Holy See appointed a second Bishop of Harrisburg—Rev. James McGovern, pastor of St. Joseph's Church at Danville, and a member of Bishop Shanahan's council. The new Bishop was consecrated March 11, 1888, and, in the single year he has administered the Diocese, not only has a vigorous beginning been made, but also solid progress accomplished. New parochial schools have been opened at Locust Gap, Steelton and Chambersburg; the priests of the Diocese have been increased from fifty-one to fifty-eight; the churches to fifty-three, twenty-one chapels and five stations; and there has been a solid increase in the Catholic population of the Diocese, which now numbers about thirty-six thousand five hundred. The Diocese contains twenty convents. Five Jesuit fathers conduct the old missions of Conewago and neighborhood.

DIocese OF SCRANTON.

THE Diocese of Scranton was founded March 3, 1868, having been included in the Diocese of



St. Peter's Cathedral, Scranton, Pa.

Philadelphia; it includes the counties of Luzerne, Lackawanna, Bradford, Susquehanna,

Wayne, Tioga, Sullivan, Wyoming, Lycoming, Pike and Monroe. Rev. William O'Hara, then Vicar-General of Bishop Wood, was its first Bishop; he was consecrated July 12, 1868. At that time the Sisters of the Immaculate Heart of Mary had two convents, one at Pittston and one at Susquehanna Depot. Since then their novitiate at Carbondale has been established, and their Convents of St. Cecilia at Scranton, Immaculate Heart of Mary at Williamsport, the convent at Dushore and Convent of the Holy Rosary at Providence. The Sisters of Christian Charity have come and founded their novitiate at Wilkesbarre, where the provincial superior of the United States resides; the Sisters of Mercy have also come into the Diocese and founded their convents at Wilkesbarre, Hazleton, Plymouth and at Plains. The College of St. Thomas Aquinas has been established at Scranton, and academies or select schools by the Sisters of Christian Charity, Sisters of Mercy or Sisters of the

Immaculate Heart of Mary at Wilkesbarre, Scranton, Carbondale, Pittston, Susquehanna and Providence. During Bishop O'Hara's administration the number of priests has been increased from twenty-eight to eighty-nine, churches and missions from ninety to two hundred and forty, convents from two to twenty-two, academies from two to nine, parochial schools from eight to twenty-three, with nearly eight thousand pupils; over one thousand children are attending college, academies or select schools.

The Diocese of Scranton is well organized under Bishop O'Hara's prompt and energetic administration. Besides Bishop, Vicar-General, Chancellor and Secretary, and Bishop's Council, there are six diocesan consulters, six examiners

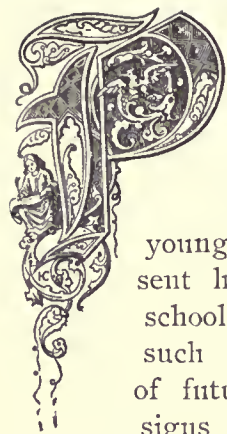
of the clergy, six examiners of teachers in the parochial schools, three rural deans and a Bishop's Court, consisting of promotor fiscalis, defender of matrimony and a clerk. The Catholic population consists of nearly a hundred thousand souls. There is a theological seminary, a college in course of erection, and at Millinckrodt Convent is the Mother House and Novitiate of Sisters of Christian Charity in the United States, where the Rev. Mother Superior-General, Mother Mathild Kothe, resides. The other religious communities in the State are the Sisters of the Immaculate Heart of Mary and the Sisters of Mercy. The parochial schools are in the charge of the Sisters of the Immaculate Heart of Mary and the Sisters of Charity.

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MOST REV. PATRICK JOHN RYAN, D.D.,

SECOND ARCHBISHOP OF PHILADELPHIA.



PATRICK J. RYAN was born in 1831 near Thurles, in the County of Tipperary, Ireland, on a farm tilled by his parents. His father, Jeremiah Ryan, died when he was young. A good and energetic mother sent him to the Christian Brothers' school in Thurles, and he showed such assiduity as to give promise of future eminence. Showing early signs of a vocation to the holy ministry, he entered a Latin and Greek school at Dublin, where he was among the foremost students for native ability and close study. His talents for oratory were then manifest, for he was selected to deliver an address in behalf of the school to the imprisoned patriot, Daniel O'Connell, and acquitted himself well. He offered himself to the Diocese of St. Louis, Mo., was accepted, and sent as a St. Louis student to Carlow College. He distinguished himself among the students of Carlow, made an unusually successful course of philosophy, theology and kindred studies, and cultivated a fine literary taste and style. He contributed a number of well-written and solid articles on important subjects to the magazines of the day. In 1853, being then in deacon's orders, he came to St. Louis. Not having attained the requisite age for the priesthood, he spent the time of waiting at Carondelet Seminary in study and preparation. In 1854 he was ordained priest by Archbishop Peter Richard Kenrick, who took him to the Cathedral Church as one of his assistants.

Subsequently he was appointed pastor of the Church of St. John the Evangelist, where he showed his zeal and ability as a leader and guide for souls, and as an eloquent and effective preacher of the word of God. Such were his talents for business and knowledge of ecclesiastical affairs that he was made Vicar-General, and in this active and important office, which he held till 1872, he rendered important services to

the Diocese, and lightened the labors of Archbishop Kenrick. He accompanied Archbishop Kenrick to Europe in 1868, and at Rome he was chosen to preach the Lenten sermons. His reputation, already considerable as a pulpit orator in America, now became European, for ecclesiastics and laymen attended his sermons in great numbers, and all were moved by his eloquence and instructed by his learning. His activity and usefulness in the Diocese of St. Louis were highly esteemed by his superior, and by the priests and people of Missouri.

In 1872 Archbishop Kenrick applied to Rome for a co-adjutor, and, his request being granted, Dr. Ryan was chosen for that office. He was consecrated at St. Louis by Archbishop Kenrick on April 14, 1872, under the title of Bishop of Tricomia, to the great delight of the priests and laity of the Archdiocese. As co-adjutor Bishop his labors in that extensive Diocese were great and unceasing. He was ever ready for the most exhausting labors, and at the various points where he performed fatiguing episcopal labors he was ever fresh and willing to instruct and edify the people with one of his splendid sermons. He was frequently invited to preach on important ecclesiastical occasions in other Dioceses, and always manifested a generous willingness to respond to the call of his brethren. He relieved his Archbishop of a great share of the episcopal labors of the Diocese, and ably carried into effect the well-considered plans of the Metropolitan. He was raised to the Archiepiscopal dignity under the title of Archbishop of Salamis in January, 1884.

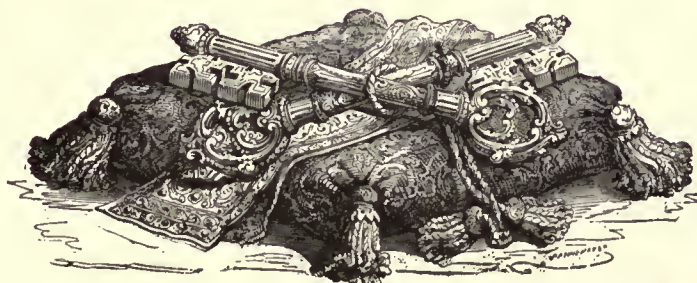
When Philadelphia needed an Archbishop to succeed Archbishop Wood in 1884, the clergy and people of that Diocese ardently desired Dr. Ryan. His promotion to the See of Philadelphia gave universal pleasure; and the people of Philadelphia manifested their exceeding great joy by according to him an ovation and a public welcome, which exceeded all similar demonstrations in America. His warm and eloquent words struck the finest chords in the hearts of

his people and priests, and he and they have labored most cordially together in the great work of the Church. There is no religious interest in the Diocese that has not received special recognition and encouragement at his hands. The great Seminary of St. Charles Borromeo has advanced under his generous encouragement. So, too, with the Lazarists at Germantown and the Augustinians at Villa Nova. Religious communities, male and female, have grown in prosperity under his broad and liberal encouragement; colleges and academies have found in him a friend, while hospitals, asylums, homes, and every form of organized charity have received new impetus from his zeal and charity. His visit to Rome in 1888, during the celebration of the Pope's Golden Jubilee, was full of interesting and instructive incidents. He presented to the Holy Father a munificent offering from his flock, and he received many marks of approval and admiration from Leo XIII., to whom he imparted much of interest in relation to the Church in America. Archbishop Ryan has taken a deep and active interest in the American Catholic University. He has warmly approved and encouraged the promotion of the American Catholic Historical Society. At the Third Plenary Council of Baltimore he was chosen to preach the first of the public sermons, his subject being "The Church in her Councils." Religion, education and charity have progressed and prospered under his energetic administration. He has in four years increased the number of his churches and priests, schools, asylums and other houses of charity. Ten additional parochial schools have been opened, and the children attending parochial schools have risen from twenty thousand to twenty-five thousand. The Catholic popula-

tion of the Diocese is about four hundred thousand.

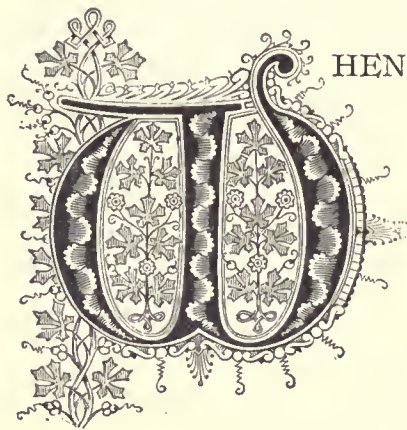
When the American delegation called upon Pope Leo XIII., during the celebration of the Holy Father's Golden Jubilee, Archbishop Ryan was at the head of the delegation, and was their spokesman. On this occasion the Archbishop was the bearer of the present sent by President Cleveland to the Holy Father, which was a beautifully bound copy of the Constitution of the United States. In presenting this appropriate gift to the Pope Archbishop Ryan said:

"While, then, Your Holiness receives the expression of the respect of the kingly governments of the world, receive, also, the tribute of a free and independent people . . . —a people naturally Christian, brave, generous and just, whose future is likely to vie with the past of any nation in the history of our race. . . . In Your Holiness' admirable Encyclical, *Immortale Dei*, you truly state that the Church is wedded to no particular form of government. Your favorite theologian, St. Thomas Aquinas, has written true and beautiful things concerning republicanism. In our American Republic the Catholic Church is left perfectly free to act out her sacred and beneficent mission to the human race . . . —free by constitutional guarantees. In the volume which we have the distinguished honor to present to Your Holiness from His Excellency the President of the United States, and which contains the Constitution of those States, we read the fundamental provision that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' We beg of you, then, Holy Father, to bless the young Republic which has achieved so much in a single century."



RIGHT REV. RICHARD PHELAN, D. D.,

FOURTH BISHOP OF PITTSBURGH.



WHEN the arduous works of two united Dioceses needed to be shifted from the disabled shoulders of Bishop Tuigg to those of another, Bishop Phelan generously accepted the task.

He was born on January 1, 1825, near Ballyragget, County Kilkenny, Ireland. His parents were Michael Phelan and Mary Keogh, and the home atmosphere by which the future Bishop was surrounded may be judged from the fact that, from a family of nine children, four devoted themselves to religion and the Church. He enjoyed good instruction in private and at the village schools. He accepted the priestly call at an early age, and in 1844 entered St. Kyrán's College, Kilkenny. Meeting Bishop O'Connor in Ireland, in 1850, and hearing his appeal, he embraced the Pittsburgh Mission, reaching that city in January. Continuing his theological studies at St. Mary's Seminary, at Baltimore, he received ordination from Bishop O'Connor at Pittsburgh on May 4, 1854. In 1854 the cholera epidemic visited Pittsburgh, and Father Phelan went from his mission in Indiana to assist the priests of the city in the care of and ministra-

tions to the sick and dying. He became assistant at the Cathedral. In 1857 he was sent to Freeport, where an extensive mission and large financial obligations needed an energetic priest and good manager, which were found in him. He next became pastor of St. Peter's at Allegheny, where his abilities were conspicuous, as testified by a splendid new church costing \$150,000, and excellent schools. Such was his business ability that he paid most all of the immense expense thus incurred. In Bishop Tuigg's absence, in 1881, Father Phelan administered the united Dioceses of Pittsburgh and Allegheny. His church at Allegheny provided a pro-cathedral for that Diocese. He was also appointed Vicar-General. In 1885, when a Co-adjutor was needed, Dr. Phelan was appointed Co-adjutor Bishop of the two Dioceses, and was consecrated by Archbishop Ryan at Pittsburgh, August 2, 1885, under the title of Bishop of Cibyra. As Bishop Phelan had been appointed Co-adjutor to Bishop Tuigg, with the right of succession, he became Bishop of Pittsburgh and Allegheny on the day of Bishop Tuigg's death, December 7, 1889. As he has had the actual administration of the Diocese in his hands ever since 1885, when he was appointed Co-adjutor, the present prosperous condition of the Diocese owes much to his energy, zeal and fine administrative abilities. Bishop Phelan is a scholar of the highest type.





RIGHT REV. RICHARD PHELAN, D. D.
Bishop of Pittsburgh, Pa.



RIGHT REV. TOBIAS MULLEN, D. D.
Bishop of Erie.



RIGHT REV. WILLIAM O'HARA, D. D.
Bishop of Scranton.



RIGHT REV. THOMAS MCGOVERN, D. D.
Bishop of Harrisburg.

RIGHT REV. TOBIAS MULLEN, D.D.,

THIRD BISHOP OF ERIE.



O provide for the needy and ever-shifting population of the "oil regions" has made the labors of Bishop Mullen both arduous and embarrassing. He was born near Urney, County Tyrone, Ireland, his parents being engaged in farming, and was the youngest of six sons. He worked on his father's farm, attended the schools of Urney, and when opportunities and time permitted studied Latin and Greek at Castlefin. He was chosen for the priesthood on account of his talents and piety. So successfully did he make the school examination in 1840, that his Bishop selected him for education at the Irish College of Paris; but in another more general examination of the schools of the Diocese his effort was so brilliant that he was sent immediately to Maynooth College. Bishop O'Connor, of Pittsburgh, won his heart and his services for the American Mission; he came to America, allied himself with the Pittsburgh Diocese, and completed his theological studies at that city. He was ordained by Bishop O'Connor on September 1, 1844, and served as the Bishop's assistant at the Cathedral for two

years. He served also with zeal the missions in Jefferson county and at Johnstown; and was afterwards appointed pastor of St. Peter's Church in Allegheny City, where he labored faithfully for thirteen years. He was also Vicar-General under Bishop Domenec. In all these positions his services were eminently successful.

On the death of Bishop Young, Father Mullen was appointed Bishop of Erie, receiving consecration August 2, 1868, and assuming the burden without delay. He has introduced the Redemptorists, who have founded the College of St. Mary, "Our Lady of Perpetual Help." In the oil regions great efforts had to be made to meet the vicissitudes of fluctuating populations; large churches provided for the swelling tide of immigration afterwards became nearly empty, and again and again the tide rose and fell. Notwithstanding during his administration the Catholic population has doubled from thirty thousand to sixty thousand. Churches have increased from fifty-five to one hundred and four; parochial schools from thirteen to fifty, besides a great growth in the number of academies and private schools, and in hospitals, asylums and other houses of charity.



RIGHT REV. WILLIAM O'HARA, D.D.,

FIRST BISHOP OF SCRANTON.

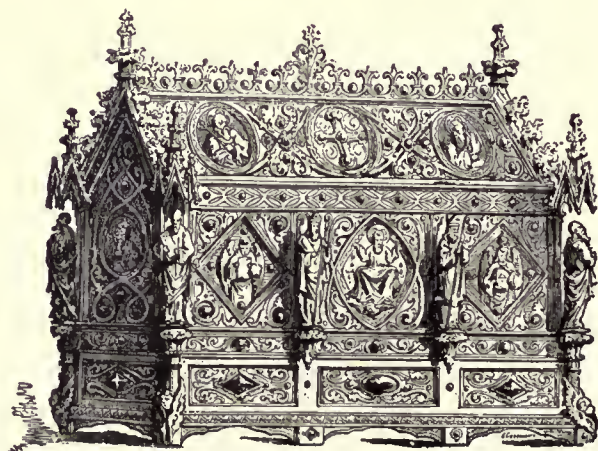


ACCEPTING twenty years ago a new Diocese, Bishop O'Hara has brought its organization, its religious, ecclesiastical, educational and charitable interests to a high degree of development and fruitfulness.

Born in County Derry, Ireland, he came, when quite young, with his parents to Philadelphia in 1820. Young William was placed first at a good private school, and when still quite young he became a student at Georgetown College. He accepted in his own heart a vocation to the priesthood when only sixteen years old, and even then the experienced eye of Archbishop Francis Patrick Kenrick of Philadelphia detected his worth of character and mind, and he sent him to the Urban College of the Propaganda at Rome. He made a complete course of theology, and was ordained in 1843. He served as professor of theology in St. Charles Borromeo's Seminary. He discharged the important and laborious duties of pastor of St. Patrick's Church, Philadelphia, for thirteen years. In 1860 Bishop Wood appointed him his Vicar-General, and for eight years he rendered good services to the vast

Diocese of Philadelphia in this important office.

In 1868, when the new Diocese of Scranton was parcelled off from the Diocese of Philadelphia, embracing the counties of Luzerne, Lackawanna, Bradford, Susquehanna, Wayne, Tioga, Sullivan, Lycoming, Pike and Monroe, Father O'Hara was selected and consecrated its first Bishop on July 12. Being mostly a country district, he found much to repair, restore and renovate, and much to create. He has greatly increased all. He has raised the number of his churches from fifty to eighty-three and fifteen stations; his priests from twenty-eight to one hundred and seventy-four. He commenced with one religious community, the Sisters of the Immaculate Heart of Mary; now he has also the Sisters of Christian Charity, Sisters of Mercy, with numerous schools, academies and other works. He has been a defender of ecclesiastical discipline, and at great expense and anxiety has for years met an unjust litigation on the part of one of his priests, a Rev. Mr. Stack, whom he removed from his church and who resisted his Bishop. The case was finally decided in favor of the Bishop. The Diocese has now a Catholic population of ninety thousand.



RIGHT REV. THOMAS McGOVERN, D. D.,

SECOND BISHOP OF HARRISBURG.



THOMAS McGOVERN was appointed to succeed one of the most zealous and able of our Bishops, and in continuing the active labors of Bishop Shanahan has shown zeal, courage and ability for the task. He was born in 1833, in County Cavan, Ireland;

was brought by his parents at a very tender age to America, and the family made their residence on a farm of considerable extent, which they cultivated, near Towanda, Bradford county, Pennsylvania. Accustomed to the hard labor of the farm, it was not until he was nineteen that he enjoyed collegiate training, when he entered Mount St. Mary's, Emmittsburg, where he graduated. His selection of the priestly vocation stimulated his studies and efforts, and from Mount St. Mary's he entered the Theological Seminary of St. Charles Borromeo, in Philadelphia, and, having finished his course successfully, received ordination from Bishop Wood, December 27, 1862. His first mission

was as assistant at St. Philip's Church, Philadelphia, where he served two years, and then assisted at St. Michael's. He was then appointed pastor of St. John the Evangelist at Bellefonte, Centre county, now in the Diocese of Harrisburg. When Bishop Shanahan went to Harrisburg, he made Father McGovern one of his council.

He was next made pastor of St. Patrick's Church at York, and in June, 1873, he was appointed pastor of St. Joseph's Church at Danville, where he served well and successfully until he was selected by the Holy See to succeed Bishop Shanahan as Bishop of Harrisburg. He was consecrated March 11, 1888, and has entered vigorously and zealously on his arduous office. His choice was universally approved by clergy and laity. He is now engaged in commencing new missions and opening new schools, while his fostering care reaches the orphans in the asylums. He is also struggling to increase the number of his priests by new vocations. His efforts have given promise of a laborious and successful development of the Diocese.





Cathedral of the Holy Cross, Boston, Mass.

CHAPTER V.

PROVINCE OF BOSTON.

History of the Archdiocese of Boston, and of the Suffragan Dioceses of Burlington, Hartford, Portland, Springfield, Providence and Manchester.

ARCHDIOCESE OF BOSTON.



THE Archdiocese of Boston embraces all the New England States. Though settled by Puritans from England in the seventeenth century, New England had been visited by Catholic Northmen from the tenth to the fifteenth centuries. Catholic missionaries from Canada had announced the gospel to the Indians on the frontiers. Catholicity was first effectively preached there by Rev. John

Thayer, a convert, in 1790, by Abbés Ciquard and Matignon from 1792, and the Abbé Cheverus from 1796, for many years. The See of Boston was erected by Pope Pius VII., April 8, 1808, and Right Rev. John Cheverus was appointed its first Bishop, who was consecrated by Archbishop Carroll at Baltimore, November 1, 1810. His labors throughout all New England were most successful. In 1818 Abbé Matignon, his faithful friend, died. In 1823 Bishop Cheverus was summoned to his native France, and made Bishop of Montauban, afterwards Archbishop of

Bordeaux, and Cardinal. Among his many services to religion in Boston he had introduced the Ursuline Nuns, who had opened a school. In 1825 Rev. Benedict Joseph Fenwick was appointed second Bishop of Boston. He was consecrated November 1, and installed at the old Church of the Holy Cross on December 21. Besides Rev. John Thayer, the family of Mr. Barber, a daughter of General Ethan Allen, Rev. Mr. Tyler, afterwards Bishop of Hartford, and many others of education, became Catholics in New England. Under Bishop Fenwick religion made rapid strides. Churches and schools were established, congregations formed, the Indians of Maine were visited, and, in 1826, he received the Ursuline Sisters in the new home he had purchased and erected for them at Mt. Benedict, in Charlestown. He added greatly to his clergy. Rev. Charles Ffrench, Rev. John Mahony, Rev. Mr. Byrne, Rev. Virgil Barber, Rev. Mr. Kellogg and Father Romagné were among the worthy and laborious priests of this vast Diocese. The Bishop's visitations extended over the whole of New England, and were most efficacious and fruitful of good. Religion was restored to a successful condition among the Catholic Indians of Maine. Churches or stations were founded or rebuilt at Salem, Eastport, Pleasant Point, Claremont, Bangor, New Castle, Whitefield, Portland, Saco, Charlestown, Orono, Dover, Hartford, Pawtucket, and other places. On the night of August 11, 1834, the Ursuline Convent at Mt. Benedict was destroyed by fire applied by an infuriated and bigoted mob of Boston, an event which has only found its atonement in the wonderful growth of Catholicity in New England and especially in Massachusetts, ever since. In 1829 the first Provincial Council of Baltimore was held, in which all New England was represented by Bishop Fenwick. In 1843 the College of the Holy Cross was founded at Worcester, and was placed in charge of the Jesuits of Georgetown, of whom Bishop Fenwick had been one before his consecration. So great were his duties and labors that he received a co-adjutor in 1844 in the person of Rev. John B. Fitzpatrick. Bishop Fenwick died on August 11, 1846, universally honored and lamented.

Right Rev. John Bernard Fitzpatrick now succeeded as third Bishop of Boston. Bishop Fen-

wick found two churches and two priests in New England in 1825. The Diocese of Hartford was erected in 1841, and embraced the States of Connecticut and Rhode Island. In 1846 the Diocese possessed fifty churches, fifty priests, an orphan asylum, and many Catholic schools. On July 4, 1854, the Catholic church at Dorchester, then in course of erection, was blown up by unknown ruffians. At the same time a fanatic, named Orr, who assumed the title of "Angel Gabriel," excited, by his appeals in the streets of Bath, the anti-Catholic mob, which fired and destroyed the Catholic church. A Know-Nothing riot broke out at Manchester, and the mob were proceeding to destroy the church, after having attacked the Catholic quarter of the city and scattered its inhabitants, when the city authorities interfered, and saved the church. In October, 1854, the "Ellsworth outrage" occurred, in which Father Bapst, a holy priest, was tarred and feathered. The Massachusetts Legislature appointed a committee to intrude upon Catholic convents, under the guise of investigating them. In 1859 a school controversy was precipitated on Catholics by the whipping of a Catholic boy for refusing to join in religious exercises in a public school; the calm and unanswerable letter of Bishop Fitzpatrick went far to calm the excitement. In 1853 the Sees of Burlington and Portland were erected, thus leaving Massachusetts alone in the Diocese of Boston. The new Cathedral of the Holy Cross was commenced. The Diocese, thus reduced, possessed 110 priests, 115 churches, and many institutions. New England now had four Dioceses. Bishop Fitzpatrick died February 13, 1866. It was a credit to Boston that, at his funeral, such honors were paid to a Catholic Bishop. The bells of the city tolled as the remains passed through the streets and during the funeral service. The Governor of Massachusetts, the Mayor and officials of the city, and the most distinguished citizens, attended the services, in company with ten Bishops and 140 priests. On January 9, 1866, Very Rev. John Joseph Williams was appointed co-adjutor Bishop, under the title of Bishop of Tripoli, but Bishop Fitzpatrick died before his consecration. He succeeded to the See of Boston, the history of which will be continued in the life of Dr. Williams herein.

DIOCESE OF BURLINGTON.

THE Diocese of Burlington was erected in 1853. It embraces the State of Vermont, and



Cathedral of the Immaculate Conception, Burlington, Vt.

the Right Rev. Louis de Goesbriand, who was consecrated on October 30, 1853, and took possession of his See on November 6, was the first Bishop and still continues to fill the See with ability and success. Though a chapel was erected at the fort on Isle La Motte in 1666, and Father Matignon visited Vermont in 1815, and several priests and Bishop Fenwick had ministered to the Catholics there, it was not until 1830

that the State had a permanent pastor, Rev. Jeremiah O'Callaghan. In 1853, on the arrival of Bishop de Goesbriand, the Diocese possessed eight churches and five priests. The Diocese was well organized. The need for schools, institutions and priests was energetically met and supplied. The Sisters of Providence were the first religious to come; they opened the first school, received the first orphans and attended to the sick. From Burlington the Sisters of Providence sent a colony of their community to Winooski, and from not having a single school the Bishop soon had schools at Burlington, Winooski and Rutland. The present elegant cathedral was erected, and the Catholic population increased throughout the Diocese. The Diocese had also the happiness of receiving the Sisters of Mercy, the Sisters of St. Joseph and the Sisters of the Congregation of Our Lady. St. Joseph's College was founded by the Bishop and four female academies. The priests now number near fifty-five, religious women one hundred and thirty, twenty-two ecclesiastical students, seventy-seven churches, fifteen convents, eighteen parochial schools, with four thousand six hundred pupils, and a Catholic population of forty-six thousand. The Sisters of Providence conduct the Providence Orphan Asylum.

DIOCESE OF HARTFORD.

THE Diocese of Hartford formed a part of the original Diocese of Boston, from which it was formed by Papal Bulls dated September 30, 1843. Its first Bishop was Right Rev. William Tyler, a convert, who was consecrated by Bishop Fenwick, of Boston, on March 17, 1844. The Diocese then embraced the States of Rhode Island and Connecticut and contained only six priests. Providence became the residence of the Bishop and the Church of Saints Peter and Paul the Cathedral. The Diocese received important aid from the Leopoldine Society at Vienna. It was represented by Bishop Tyler in the Sixth and

Seventh Provincial Councils of Baltimore. While a Co-adjutor Bishop was proposed owing to Bishop Tyler's ill-health, he died on June 18, 1849, when the Diocese possessed twelve churches, four chapels, seven ecclesiastical students and a Catholic population of twenty thousand souls. The Right Rev. Bernard O'Reilly was the next Bishop of Hartford. He was consecrated on November 10, 1850, and for five years churches, priests and institutions were increased, and the Sisters of Mercy were introduced. In 1855 an attempt was made to mob the Convent of Mercy at Providence, but the

Bishop faced the mob and protected the Sisters. His death at sea in January, 1856, produced a



St. Joseph's Cathedral, Hartford, Conn.

profound sensation. Rhode Island and Connecticut next passed under the spiritual care of

Right Rev. Francis Patrick McFarland, who was consecrated Bishop on March 14, 1858. Providence continued the episcopal residence until 1872, when the new See of Providence was erected and Bishop McFarland removed to Hartford. The Franciscan Fathers had been introduced and built their convent at Winsted. The Christian Brothers, Sisters of Charity, Sisters of the Third Order of St. Francis and Sisters of the Congregation came. Immediately after the removal of Bishop McFarland to Hartford he purchased the fine property on Farmington avenue and planned the erection of the new cathedral, the Mother House of the Sisters of Mercy, an episcopal residence and the pro-cathedral. The corner-stones of the latter and of the Convent of Mercy were laid on May 1, 1873, and the buildings dedicated on November 29. On October 2, 1874, when Bishop McFarland died, the Diocese possessed eighty-nine churches, sixty chapels and stations, seventy-six priests, one male and eleven female academies, eighteen male and twenty female parochial schools, three asylums and a Catholic population of one hundred and fifty thousand. The Augustinian Father Thomas Galberry was fourth Bishop of Hartford and was consecrated on March 19, 1876. The new cathedral was commenced August 30, 1876. *The Connecticut Catholic* was founded and great increase made in every work. He died at New York on October 10, 1878. Right Rev. Laurence McMahon, present Bishop, was consecrated on August 10, 1879.

DIOCESE OF PORTLAND.

THE Diocese of Portland was erected in 1855 out of that of Boston, and originally contained the States of Maine and New Hampshire, but in 1884 New Hampshire was detached into another Diocese. The French were the first to introduce Catholicity into Maine, and the ancient missions at Boone Island and Mount Desert, no less than the early Catholic Indian Missions and the martyrdom of Father Rale in the midst of his Indian flock, lend deep interest to the history of this Diocese. St. Dominick's Church was used as a cathedral, and the Cathedral of the Immacu-

late Conception was commenced in the spring of 1856. The two States then possessed twenty-seven churches, and nine others were building or projected. Eighteen priests attended the scattered missions, and the Catholics numbered forty thousand. The Jesuits and Franciscans were already in the Diocese, the former in Maine, the latter in New Hampshire. The Sisters of Mercy were invited into the Diocese by Bishop Bacon, and, having established their convent at Portland, have since founded schools and institutions in many places, including Indian schools at the

Northeast and schools for the Canadians in the Madawaska district and elsewhere. Great prejudice existed in Maine, and in New Hampshire es-



Cathedral of the Immaculate Conception, Portland, Me.

pecially. The year before the Bishop's arrival the good Jesuit Father Bapst had been tarred and feathered at Ellsworth, and several Catholic

churches in the Diocese had been either burned by bigoted mobs or pillaged and desecrated, and the street fanatic Orr, calling himself the "Angel Gabriel," had incited the mob at Bath to attack the church and reduce it to ashes. For nineteen years Catholics, their Bishop and priests, bore the odium cast upon them by their enemies, but the mildness, firmness, prudence and good example of Bishop Bacon repressed and lived down much of this hatred. The cathedral at Portland was commenced in 1866, and after many sacrifices erected and dedicated on September 8, 1870. In 1864 the Sisters of Notre Dame from Montreal were introduced and took charge of parochial schools. On July 4, 1866, a dreadful fire swept Portland and left little for the Church behind, destroying cathedral chapel, episcopal residence, Sisters' house and academy. The Bishop, his priests and people bravely restored all with many sacrifices. Bishop Bacon died at New York on November 5, 1874, leaving his Diocese with fifty-eight churches, six new ones building, fifty-two priests, four religious communities, two asylums, six academies, twenty parochial schools and eighty thousand Catholics. He was succeeded, in 1875, by Right Rev. James Augustine Healy, the present Bishop.

DIocese OF SPRINGFIELD.

THE See of Springfield, Massachusetts, was erected in June, 1870, receiving from the parent Diocese of Boston the counties of Berkshire, Franklin, Hampshire, Hampden and Worcester. The principal educational institution in the Diocese is the College of the Holy Cross at Worcester, which was founded by Bishop Fenwick and placed under the care of the Jesuit Fathers. The field had been well cultivated, for the new Diocese at its creation possessed fifty-four churches and forty secular priests, besides the Fathers attached to the College of the Holy Cross. There were only three schools, one at Worcester, one at Chicopee and one at Holyoke, the first two under the Sisters of Mercy, the last in charge of the Sisters of Notre Dame, a convent of the Sisters being at each place. Right Rev. Patrick Thomas O'Reilly was appointed first Bishop of Springfield on June 28, 1870, and, selecting the Church of St. Michael as his cathedral, he was consecrated there by Archbishop,



St. Michael's Cathedral, Springfield, Mass.

afterwards Cardinal, McCloskey on September 28. The Diocese has gained much in institutions and in its organization. The priests now number one hundred and fifty-nine, fifty ecclesiastical students, one hundred and seven churches and nine visiting stations, twelve convents, twenty-three parochial schools, two orphan asylums and one hospital. Many of the old churches which had

been erected either in the time of Bishop Fenwick, or even in that of Bishop Bacon, have been rebuilt or renovated, and the future of this flourishing Diocese is most encouraging. Prudence and zeal have characterized the labors and the measures of both Bishop and priests, and the laity are distinguished for their liberality to the Church and to works of charity and education.

DIOCESE OF PROVIDENCE.

THE See of Providence was erected in 1872 and contains the State of Rhode Island, with



Cathedral of Saints Peter and Paul, Providence, R. I.

Bristol, Barnstable and part of Plymouth counties, Massachusetts, together with Martha's Vineyard, Nantucket and adjacent islands. It possessed at that time the Sisters of Mercy, Sisters of Charity and Brothers of the Christian Schools; also fifty churches and chapels, fifty-three priests, forty clerical students, five female academies and one male academy, nine parochial schools, an orphan asylum and a Catholic population of one hundred and twenty-five thousand. On the erection of the new Sea, Right Rev. Thomas F.

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Hendricken was appointed first Bishop. He was consecrated on April 28, 1872. On his assuming the administration Bishop Hendricken made the Church of Saints Peter and Paul, where he was consecrated, his cathedral. The episcopal city possessed ten churches. The Diocese was soon and effectively organized. Five new churches were soon erected; the debt of \$16,000 was paid;



Right Rev. Thomas F. Hendricken, First Bishop of Providence.

a new pro-cathedral, costing \$30,000, and an episcopal residence, costing \$40,000, were erected and

paid for. The new and grand cathedral was undertaken, but the collections were first commenced and soon amounted to \$50,000 a year, for church debts were firmly discountenanced. A lot, costing \$36,000, was purchased for the cathedral, and the splendid structure, costing over \$500,000, was completed in his lifetime, but not in time for him to dedicate it or say Mass therein. The Jesuits came to the Diocese and took charge of St. Joseph's Church. The Ladies of the Sacred Heart, the Ursulines and the Sisters of Jesus and Mary entered the Diocese with the Bishop's encouragement and founded houses of their communities. Schools and institutions multiplied, and the Sisters of Mercy greatly extended their work. The Little Sisters of the Poor came and opened their Home for the Aged at Pawtucket; the Sisters of the Holy Cross

came and founded convents at Fall River and New Bedford, and the Ladies of the Sacred Heart established their academy at Elmhurst, a suburb of Providence. The death of Bishop Hendricken occurred on June 11, 1886. The Diocese then possessed one hundred and four priests, seven male religious and two hundred and forty-five female religious, seventy-one churches and chapels, two orphan asylums and nearly ten thousand pupils in the seventeen parochial schools of the Diocese. Religion made immense strides in the Diocese of Providence, and great improvement occurred in ecclesiastical architecture. The Right Rev. Matthew Harkins succeeded Bishop Hendricken, and the energetic administration of the new Bishop has greatly stimulated even greater progress in the work of the Church.

DIocese OF MANCHESTER.



St. Joseph's Cathedral, Manchester, N. H.

IN 1884, Pope Leo XIII. detached New Hampshire from the See of Portland and erected it into a new Diocese with its See at Manchester. Right Rev. Denis M. Bradley was appointed its first Bishop. He was consecrated on June 11, 1884, and at this time the new Diocese possessed forty-two priests and thirty-seven churches and chapels. The Catholic population was sixty thousand and there were three thousand five hundred parochial school-children. The Sisters of Mercy had founded their Convent at Manchester, which is now their Mother House with one hundred and thirty-five sisters. The other religious bodies in the Diocese are the Christian Brothers, Sisters of the Holy Name, Gray Nuns and the Marianite Sisters of the Holy Cross. There are now, in 1890, seventy churches, chapels and stations and fifty-nine priests, one high school for boys, five female academies, thirty-four parish schools, with seven thousand pupils, five asylums, hospitals and homes and seventy-five thousand Catholics.

There are Convents of the Sisters of Mercy at Manchester, Concord, Dover, Keene, Nashua and Laconia; of the Gray Nuns at Manchester; of the Marianites at Nashua and Suncook; academies at Manchester and Nashua, and asylums or hospitals at Manchester and Dover. The religious communities, convents, select and parochial schools of this young Diocese are monuments of zeal and faith.



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MOST REV. JOHN JOSEPH WILLIAMS, D.D.

Archbishop of Boston.

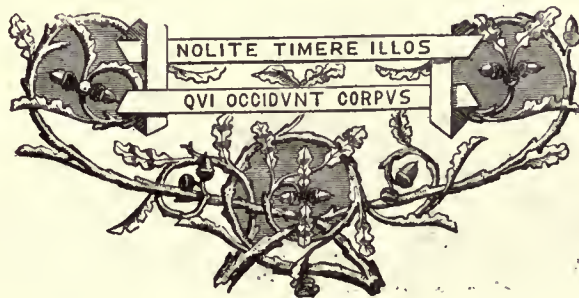
MOST REV. JOHN JOSEPH WILLIAMS, D. D.,

FOURTH BISHOP AND FIRST ARCHBISHOP OF BOSTON.



JOHN JOSEPH WILLIAMS is a native of Boston, and was born on April 27, 1822, of Irish parentage. The first school he attended was the primary school of the city; but when Fathers Fitton, Tyler, and Wiley established a Catholic school, young Williams was one of its pupils. In 1833, being thirteen years old, he became a student at the College of the Sulpitians, at Montreal, and in 1841 he graduated with distinction. Having realized his vocation to the priesthood, he entered the Grand Seminary of the Sulpitians, at Paris, where he made his theological and higher studies, and was ordained at Paris, by Archbishop Affre, in 1845. Returning to Boston, he became an assistant priest at the Cathedral of the Holy Cross, and director of the Sunday-school, in November, 1845; and in 1855 he became rector of the Cathedral, where he served two years most successfully. He was then made pastor of St. James' Church, Boston, and was appointed by Bishop Fitzpatrick his Vicar-General. These services continued nine years, when he was appointed co-adjutor to Bishop Fitzpatrick, and his successor on January 9, 1866, under the title of Bishop of Tripoli. He was consecrated by Archbishop McCloskey, of New York, on March 11. Owing to Bishop Fitzpatrick's infirm health, many works had languished, but now, on Bishop Williams' accession, a new impetus was given to all religious, educational, and charitable works and institutions.

He introduced the Gray Nuns, from Montreal, in 1866; he next brought to the Diocese the Sisters of the Third Order of St. Francis; both of which communities have proved blessings to the Diocese. Now we find convent, hospital, and schools at Lowell; a convent at Chicopee; and a House of the Good Shepherd was founded at Boston; and Worcester received the Sisters of Mercy. The religious orders of the Diocese already consisted of the Jesuits, Franciscans, Oblates, and Augustinians; Bishop Williams added the priests of the Congregation of Our Most Holy Redeemer. The Sulpitians, who had long rendered such valuable services in the Diocese of Baltimore, were also introduced by him, as he had long desired to do, and they were placed in charge of the theological seminary, in a commodious structure, which he had been for several years preparing for them. Two new Sees were erected, in 1872, at Springfield and Providence, which reduced the size of the Diocese of Boston. In 1875, on February 12, Boston became a Metropolitan See, with the Dioceses of Burlington, Hartford, Portland, Providence, and Springfield as Suffragans, and Dr. Williams, now an Archbishop, received the Pallium from the hands of Archbishop McCloskey. During his administration fifty parochial schools, with over 25,000 pupils, an increase of fifty per cent. in the churches, and over a hundred per cent. of priests, thirty-two convents, ten asylums, and similar progress in other works, are some of the fruits of his labor and zeal. He celebrated the Pontifical Mass of the Centenary of 1889.



RIGHT REV. LOUIS DE GOESBRIAND, D.D.

FIRST BISHOP OF BURLINGTON.

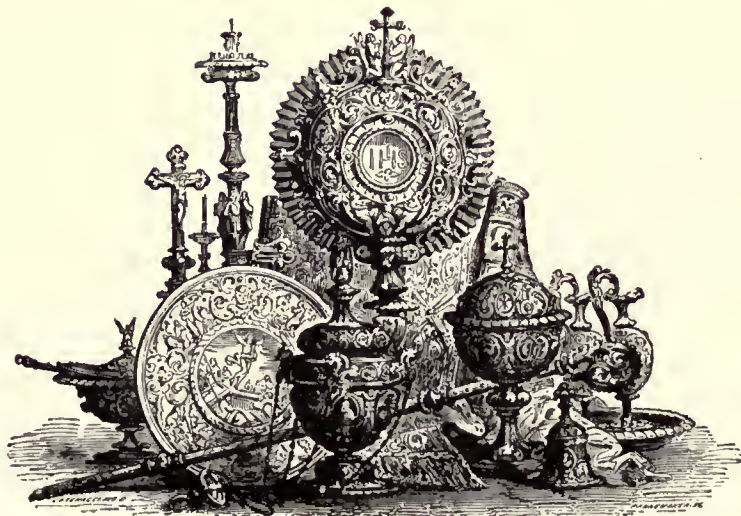


BISHOP LOUIS DE GOESBRIAND was born at St. Urbain, Diocese of Quimper, Brittany, France. His earliest surroundings were all Catholic, in his family and in the community. These influences led him to the altar, and after making his classical studies at Quimper and Pont Croix-Finistier, and his theological studies at the Seminaries of Quimper and St. Sulpice, Paris, he was at the latter place ordained priest, July 13, 1840, by Dr. Rosati, Bishop of St. Louis. He sought the American mission, entered the Diocese of Cincinnati, and labored in its hardest fields as pastor of St. Louis Church, near Canton; at St. Genevieve's in Holmes county, and at Toledo. He was indefatigable. He was a co-laborer with the saintly and laborious Father Rappe, who, when he became first Bishop of the new Diocese of Cleveland, appointed him his Vicar-General and pastor of the Cathedral of Cleveland.

On the erection of the new See of Burlington, Vermont, in 1853, Father de Goesbriand was appointed its Bishop, and was consecrated on October 30. Taking possession of his See on November 6, he found the task of cultivating a New

England field very difficult, with few priests, sparse churches and much prejudice. As an old missionary he went to work zealously. Obtaining priests from his native country, he and they worked untiringly. He brought to his aid the Sisters of Providence, Sisters of Mercy, Sisters of St. Joseph, Sisters of the Congregation, Sisters of the Holy Cross, Sisters of the Presentation; and established parochial schools, a College of St. Joseph, an orphan asylum and built the Cathedral of the Immaculate Conception. When he came there the Diocese had neither school nor institution. The Catholic population increased rapidly and was organized into parishes. At the close of 1889 the Diocese contained fifty priests, one hundred and twenty-five religious, seventy-six churches, fifteen convents, besides college, orphan asylum, female academies and a Catholic population of forty thousand.

It was his happiness, when Bishop Rappe resigned his See, to receive his old friend and afford him congenial work and a home. Bishop de Goesbriand has published an interesting Memoir giving the outlines of the History of Catholicity in Vermont. The present flourishing condition of the Diocese and its statistics show a great progress. The Bishop still labors with youthful vigor and energy. The works of the Diocese are constantly increasing.





RIGHT REV. JAMES AUGUSTINE HEALY, D. D.
Bishop of Portland.



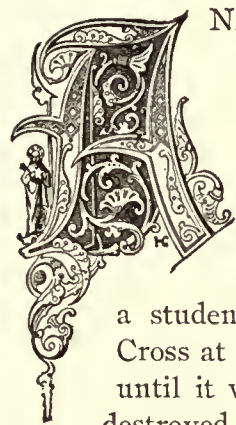
RIGHT REV. LAWRENCE S. MCMAHON, D. D.
Bishop of Hartford



RIGHT REV. LOUIS DE GOESBRIAND, D. D.
Bishop of Burlington, Vt.

RIGHT REV. LAWRENCE S. McMAHON, D.D.,

FIFTH BISHOP OF HARTFORD.



NATIVE of New Brunswick, in the Dominion of Canada, Lawrence S. McMahon was born in 1835 and brought to the United States in 1839, and his parents settled in Boston, where he attended the public schools. He was afterwards a student of the College of the Holy Cross at Worcester, and continued there until it was suspended by the fire that destroyed the building. He then continued his studies under the Sulpitians at Montreal, and still later at Baltimore. He commenced his theological studies at the College of Aix in France, completed them at the Propaganda in Rome and was ordained by the Cardinal Vicar of the Propaganda in 1860. He then returned to America and was affiliated to the Diocese of Boston. His first ecclesiastical service was as an assistant at the Cathedral of the Holy Cross in Boston. But his missionary services were interrupted by his departure for the seat of the civil war, and he accepted the position of chaplain to the Twenty-eighth Massachusetts regiment. Returning to Massachusetts when the war was over, he was appointed pastor of the new mission at Bridgewater, and afterwards, on July 1, 1865, he was made pastor

at New Bedford, where he personally collected the means and erected the fine Gothic Church of St. Lawrence. He adopted the wise and commendable course of incurring no debts, but built his church as his means allowed. He also founded a fine hospital at New Bedford for the care of the sick and placed it in charge of the Sisters of Mercy. In 1872, when Bishop Hendricken took charge of the new See of Providence, he appointed Rev. Mr. McMahon his Vicar-General, and his services to the Church were recognized in 1873 by his reception of the degree of Doctor of Divinity from Rome. He served in New Bedford fourteen years most successfully. In 1879 he was chosen to fill the vacant See of Hartford and was consecrated by Archbishop Williams on August 10, 1879. He finished the fine Cathedral of Hartford. He increased its priests, churches, schools and institutions by the aid of a zealous clergy and generous laity. His work is still moving onward. The Diocese is in a flourishing condition, and two of its distinguishing features are the Diocesan students at Rome and its ecclesiastical students at home. The Diocese can also point to works of charity, such as hospitals, asylums, parochial schools and institutions of a higher education as marking its rapid development and permanent good works. Bishop McMahon is adverse to church debts.



RIGHT REV. JAMES AUGUSTINE HEALY, D. D.,

SECOND BISHOP OF PORTLAND, MAINE.

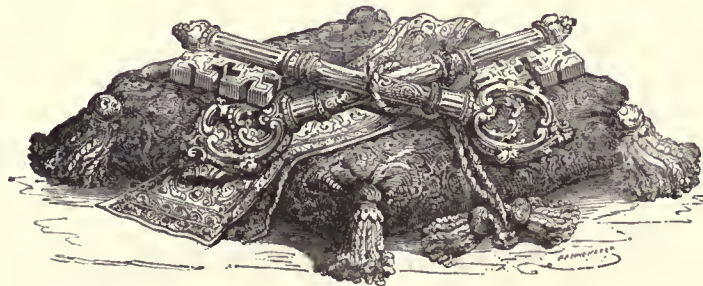


R. HEALY belongs to a family which has given more than one of its members to the Church, and they have risen to eminence. He was born near Macon, Georgia,

April 6, 1830. His first studies were made under the Quakers at Flushing, Long Island, and in New Jersey. But his chief education was obtained in the Jesuit College of the Holy Cross, at Worcester, Massachusetts, where he graduated with distinction and honor in 1849. He embraced the sacerdotal calling; he made his theological studies as a candidate from the Diocese of Boston, under the Sulpitians at Montreal and at Paris, and was ordained, June 10, 1854. His first service was as an assistant at the Cathedral of the Holy Cross at Boston, under Bishop Fitzpatrick, and he was the Bishop's secretary and chancellor. In 1866 he was appointed pastor of St. James' Church, Boston, and served there until 1875, and during those nine years he won the respect and confidence of prelates and priests and the love and gratitude of the laity.

He was appointed to succeed Bishop Bacon, as Bishop of Portland, in 1875, and was consecrated on the 2d of June, of that year. At that time the Diocese, which then included the States of Maine and New Hampshire, possessed sixty-

one churches, fifty-four priests, two asylums, four female academies and twenty parochial schools. The Catholic population was vastly and rapidly increased by the influx of Irish and Canadian immigrants, and the Bishop's resources and labors were severely taxed to provide for their religious wants. Canadian priests accompanied their people, but priests had to be provided for the Irish. He also secured the services of the Sisters of Charity, the Sisters of the Congregation of Notre Dame, Sisters of the Holy Names of Jesus and Mary, the Marianite Sisters of the Holy Cross, and the Sisters of the Good Shepherd. Now with only the State of Maine within its boundaries the Diocese under his energetic administration possesses one hundred and ten churches, stations and chapels, sixty-five priests, besides the Little Brothers of Mary, Sisters of Mercy, Sisters of Charity, Sisters of the Congregation of Notre Dame, Sisters of the Good Shepherd, and Ursuline Nuns, fifteen parochial schools, three Indian schools, two orphan asylums, and a Catholic population of nearly seventy-five thousand. The Catholic Canadians constitute a striking feature in the solicitude and administration of Bishop Healy, and for these especially has been provided the Canadian Orphanage of Our Lady at Lourdes at Lewiston. The Indians of Maine form also a picturesque and edifying part of the Church of Portland. They are remnants of the Catholic Indian tribes of olden times, and for them have been specially provided the Indian schools at Old Town, Pleasant Point and Louis Island.





RIGHT REV. PATRICK O'REILLY, D. D.
Bishop of Springfield, Mass.



RIGHT REV. DENIS M. BRADLEY, D. D.
Bishop of Manchester.



RIGHT REV. MATTHEW HARKINS, D. D.
Bishop of Providence.



the city of Boston, and the surrounding country, from the first settlement to the present time. The history of the city is divided into two volumes, the first volume containing the history from the first settlement to the year 1700, and the second volume containing the history from the year 1700 to the present time. The history is written in a clear and concise style, and is well illustrated with numerous engravings of buildings, ships, and other objects of interest. The history is a valuable work, and is highly recommended to all who are interested in the history of the city of Boston.





RIGHT REV. MATTHEW J. HARKINS, D.D

SECOND BISHOP OF PROVIDENCE.



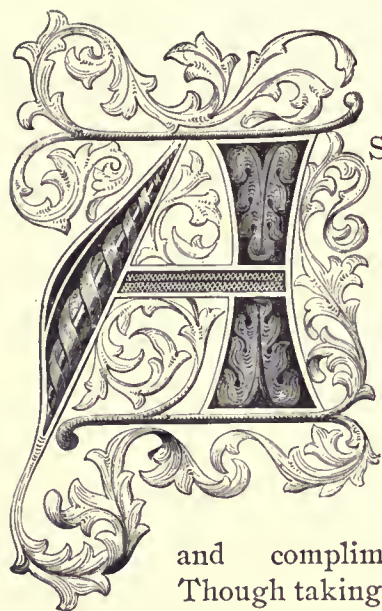
NE of the most recent appointees to the episcopal office, Bishop Harkins, has proved one of the most energetic, enterprising and successful during the first two years of his administration. He was born at Boston, of Irish parents, on November 17, 1845, and his parents still reside in the parish and worship in the parish church from which he was appointed Bishop. He attended the Brimmer and Quincy schools of Boston, afterwards the Latin school of the city, and graduated in 1862, taking the Franklin medal, a distinguished honor among the pupils of Boston. He then spent a year for completing his classical studies at the College of the Holy Cross at Worcester. Bishop Fitzpatrick, who had watched the career and studied the character of young Harkins, advised him that he had a vocation for the holy priesthood, and sent him first to France to make his philosophy and commence his theology in the English College of Douay. He was afterwards entered at the Seminary of St. Sulpice at Paris. The advantages of such a training are remarkably manifested in his fine education and in a character so strictly devout, ecclesiastical and edifying. In 1869 he was ordained at Paris, and then went to Rome and continued his studies there until 1870, when he

returned to the Boston Diocese, and was appointed second assistant at the Church of the Immaculate Conception at Salem. After six years of good and productive service at Salem, he was in 1876 appointed pastor of St. Malachi's Church at Arlington, and attended to the spiritual needs of the Catholics at Lexington and Belmont, which were parts of his parish. In April, 1884, he was promoted to the pastorate of the large and important Church of St. James, in the city of Boston. It was from St. James' that Archbishop Williams and Bishop Healy were appointed to bishoprics. In 1887 Father Harkins was appointed Bishop of Providence to succeed Bishop Hendricken. He was consecrated at the Cathedral of Saints Peter and Paul, in the city of Providence, on April 14, 1887, by Archbishop Williams, assisted by Bishop O'Reilly, of Springfield, and Bishop McMahon, of Hartford. Governor-elect Davis, of Rhode Island, the State and city officials and many prominent citizens of the State of all denominations were present at the consecration, which was performed with great solemnity and grandeur, amid great rejoicing of the priests and people. Bishop Harkins has made an excellent beginning—much more, in fact, than a beginning. His own example will be a guide to his clergy. He will build up a prosperous Diocese. He sets great value on the elevation of the priestly character. He is opposed to the accumulation of wealth by the clergy, as unbecoming in men devoted to God's service. He is just to his clergy and to the laity, mild and gentle to all, and only severe where mildness fails.



RIGHT REV. DENIS M. BRADLEY, D.D.,

FIRST BISHOP OF MANCHESTER, NEW HAMPSHIRE.



AS the first alumnus of the Provincial Seminary of St. Joseph at Troy, N. Y., elevated to the Episcopal office, the alumni of that institution hailed his appointment with joy, and presented him with a substantial and complimentary testimonial. Though taking a new Diocese, it was partly an old and well-equipped one, in which religion had been well advanced and zealously sustained, works of charity founded, and institutions of education established. Bishop Bradley was born in Ireland, on February 25, 1846. He was one of five children brought from Ireland by their mother; they settled at Manchester, in 1854, when Denis was eight years old. He made his first studies at a Catholic school of Manchester, and his classical course at the College of the Holy Cross, at Worcester, Massachusetts. Aspiring to the priesthood he was sent to St. Joseph's Seminary at Troy, as a student from the Diocese of Portland, made his theology with credit and was ordained at the Seminary by Bishop McQuaid, on June 3, 1871. He was appointed by Bishop Bacon, of Portland, an assistant priest at the Portland Cathedral, and served there with success under Bishops Bacon and Healy. In 1878 he was appointed Rector of the Cathedral, and on June 16, 1880, he was appointed pastor of St. Joseph's Church at

Manchester. His missionary services and his familiarity with ecclesiastical affairs secured for him from the Bishops of the Province of Boston the nomination for the new See of Manchester, comprising the State of New Hampshire, and he was consecrated at St. Joseph's Church, now his Cathedral, on June 10, 1884. He was immediately installed and went to work with his characteristic energy. The new Diocese had forty-two priests and thirty-seven churches and chapels, and now under his able and zealous administration the Diocese possesses seventy churches, stations and chapels, fifty-six priests on the mission, and twenty seminarians, six Christian Brothers, one hundred and thirty-five Sisters of Mercy, seventeen Sisters of Jesus and Mary, twenty-one Sisters of the Holy Cross, nineteen Gray Nuns, fifteen Convents, thirty-four Parochial schools, three Orphan asylums, besides Hospital and Home for the Aged, and a Catholic population of nearly seventy-five thousand. These results speak eloquently for a Diocese, when, in 1853, the State of New Hampshire possessed only three churches—one erected at Cleremont in 1823, by the Rev. Virgil Horace Barber, one at Dover, erected in 1833, and one at Manchester, erected by Rev. John B. Daly, the Franciscan. So rich a soil did New Hampshire possess for the Catholic faith, notwithstanding her bigotry, that in ten years she had seven churches, and in eighteen years the churches numbered sixteen, with eighteen priests attending them, and numerous stations. Manchester is the bee-hive of religion for the State, as it is a flourishing manufacturing centre.



RIGHT REV. PATRICK THOMAS O'REILLY, D. D.,

FIRST BISHOP OF SPRINGFIELD, MASSACHUSETTS.



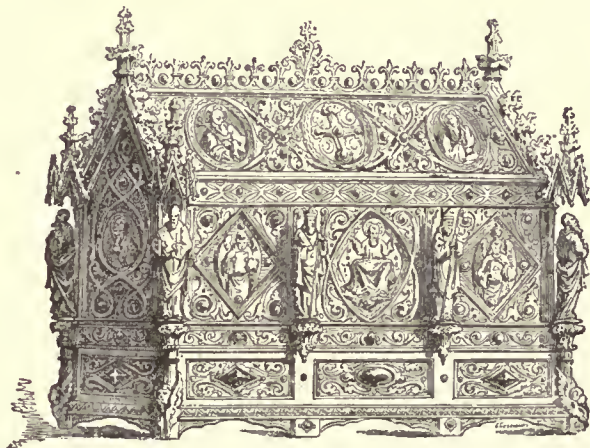
HE first Bishop of a new Diocese, Bishop O'Reilly has had the task of organization to undertake, energetically push forward and accomplish, besides his regular visitations and other episcopal work. He was born in Cavan, Ireland, on December 24, 1833, and is descended from one of the oldest and most famous of the ancient clans of Ireland.

Coming to this country when quite young, he found in an uncle at Boston, a citizen who had accumulated wealth as a chemist, a good friend, who gave him a solid education. He soon developed a vocation to the priesthood, was sent to St. Charles' College, Maryland, and he completed his theological course at St. Mary's Seminary, Baltimore. He was ordained in the priesthood at the Cathedral of the Holy Cross, Boston, in 1857, by Bishop Bacon, who relieved Bishop Fitzpatrick of episcopal work in his declining health. His first mission was as assistant at the Church of St. John the Baptist at Worcester under Father Boyce, where he spent five years of good service. He was designated to form the new parish of St. Joseph at Boston in 1862, a task which he well performed. He was pastor of the new church until 1864, when he was sent to St. John the Baptist's at Worcester to succeed his old friend and superior, Father Boyce. His labors here were faithful and successful, as he followed the zealous example of

the old and tried pastors of this flourishing and fruitful field of the Lord's vineyard.

In June, 1870, the new Diocese of Springfield was carved out of that of Boston. It contained the counties of Worcester, Berkshire, Franklin, Hampden and Hampshire, and Father O'Reilly was appointed its first Bishop. He was consecrated at St. Michael's Church, Springfield, which he selected for his cathedral, on September 25, 1870, by Archbishop McCloskey, of New York. The new Diocese then contained fifty-four churches, forty priests, besides the Jesuit Fathers at Worcester College of the Holy Cross. He introduced the Sisters of St. Joseph, of St. Anne and of Charity, the Gray Nuns from Montreal, Sisters of the Presentation, and the Christian Brothers. Under his prudent administration the Diocese now contains one hundred and fifty-nine priests, one hundred and sixteen churches and stations, twelve convents, and a Catholic population of one hundred and seventy thousand.

The religious communities and parochial schools constitute an interesting feature in the Diocese and in the zealous labors of Bishop O'Reilly. While Worcester College has exerted a powerful influence in the direction of higher education, the parochial schools have done a great and powerful good in attracting Catholic children from the public schools to the religious schools of their own faith. Throughout all New England the Catholic parochial schools present the most effective barrier against the inroads of infidelity and skepticism.





Cathedral of the Holy Name, Chicago, Ill.

CHAPTER VI.

PROVINCE OF CHICAGO.

History of the Archdiocese of Chicago and of the Suffragan Dioceses of Alton, Belleville and Peoria.

DIOCESE OF CHICAGO.

ACCORDING to an ancient tradition a Catholic priest was the first European whose foot traversed the soil of Illinois, and in 1667 many of the Illinois warriors had met Father Allouez. The Diocese of Chicago was erected by Papal Bulls of September 30, 1843, was suffragan to the Archdiocese of Baltimore, and received for its first Bishop the Rev. William Quarter, pastor of St. Mary's Church at New York. The Diocese embraced the State of Illinois. Chicago possessed only one church, St. Mary's, which was not finished or dedicated, and this became the cathedral. The first Bishop was consecrated at St. Patrick's Cathedral, New York, on March 10, 1844, by Archbishop Hughes. The whole north-

ern part of the Diocese having been in the Diocese of Vincennes, the priests of that section were recalled and Chicago Diocese had to be provided with priests. This was done so well by Bishop Quarter that before his death he had given the Diocese fifty priests and eight ecclesiastical students, sixty churches with eight building, an ecclesiastical seminary, the University of St. Mary's of the Lake, and the Catholic population was fifty thousand. He expired on April 10, 1848; his last words were, "Lord, have mercy on my poor soul!" Archbishop Eccleston, of Baltimore, received Papal Bulls of December 1, 1848, appointing a distinguished Jesuit missionary, Rev. James Oliver Van de Velde, second Bishop of Chicago, and he was consecrated at St. Louis by Archbishop P. R. Kenrick in the Jesuits' Church, on February 11, 1849. For three years and a half

religion progressed wonderfully under the untiring labors of Bishop Van de Velde, but owing to bad health he was transferred to Natchez, July 29, 1853. The Diocese of Quincy was now erected, and Bishop Van de Velde, at the request of the Archbishop of St. Louis, became administrator of the Dioceses of Chicago and Quincy until November, when he went to the South. The labors of Bishop Van de Velde in the Diocese of Chicago were those of an apostolic missionary. The Diocese of Chicago now passed under the rule of Right Rev. Anthony O'Regan, who had been President of the St. Louis Theological Seminary at Carondelet, and who was consecrated at St. Louis by Archbishop Kenrick on July 25, 1854. The episcopal residence, which was called at Chicago a "shanty," such was its poverty, was replaced by one of the finest houses in the city, which was completed in 1856, and destroyed in the great fire of 1871. The Jesuit Fathers entered the Diocese, and the Bishop himself requested that the distinguished Father Damen should be one of them. Land sites for churches and other religious purposes were wisely acquired. The Redemptorists were also introduced during this administration. The revolt of Chiniquy, the disobedient priest from Canada, disturbed the peace of Bishop O'Regan's administration. In 1856 Bishop O'Regan went to Rome, and, having tendered his resignation, it was accepted in 1858. He died in London, November 13, 1866, and was succeeded by Right Rev. James Duggan, who was then Coadjutor Bishop of St. Louis, and who was first appointed administrator of Chicago. After becoming Bishop of Chicago and commencing his administration under bright prospects, the health of Bishop Duggan began to fail, both mentally and physically. His actions gave rise to charges from some of the clergy against him while he was himself in Rome, and these were referred to Archbishop Kenrick to investigate; the charges were dismissed by him, the accusers, with the exception of one of them, who returned, being at the time of the investigation absent on their summer vacation, and did not appear in time. Bishop Duggan, who had returned from Rome, and removed or changed some of the

priests concerned in the charges, afterwards manifested a great and hopeless development of his malady, which was mental; and in 1869 he was removed to an asylum, where he still resides. The Diocese next had for its ruler the Right Rev. Thomas Foley, from Baltimore, who was appointed Bishop of Pergamus in partibus, Coadjutor Bishop and administrator, with the right of succession, and was consecrated at the Baltimore Cathedral by Bishop McCloskey, of Louisville, in February, 1870. He saluted his new flock with tidings of peace; he recalled Dr. McMullen to Chicago, and repaired as far as he could the mistakes of Bishop Duggan. New churches and institutions sprang up on all sides. So great was the growth of the church that, in 1877, the Diocese of Peoria was taken off, Chicago retaining the northern and Peoria the southern counties. In 1871 occurred the great fire of Chicago, destroying cathedral, churches, pastoral residences, schools, hospitals and asylums; the loss to the church was estimated at \$5,000,000. Bishop Foley, with his priests and people, worked heroically until the restoration was nearly complete. Bishop Foley died in his prime on February 19, 1879. The Diocese of Chicago was made a metropolitan See in 1880, with the Dioceses of Alton and Peoria as suffragans. Most Rev. Patrick A. Feehan was appointed its first Archbishop.

The Archdiocese has another Suffragan See in the new Diocese of Belleville. Among the institutions of which the Archdiocese can justly boast are St. Ignatius' College at Chicago, which is conducted by the Jesuit Fathers, and has a full faculty and nearly two hundred pupils; and its branch, the Collegiate Institute; St. Viator's College at Bourbonnais Grove, which is conducted by the Fathers of the Congregation of St. Viator, which has also a full faculty, two hundred students in the college and sixty day scholars; and the Bohemian College for Ecclesiastical Students, which is conducted by the Benedictine Fathers, and now has twenty-two ecclesiastical students. The Alexian Hospital for men, conducted by the Alexian Brothers at Chicago, is also a noble institution; it is the Mother House of this Society for North America.

PROVINCE OF CHICAGO.

DIOCESE OF BELLEVILLE.



St. Peter's Cathedral, Belleville, Ill.

THE new Diocese of Belleville, in the State of Illinois, was erected by Pope Leo XIII. by Papal Bulls of January 7, 1887, and it embraces that part of the State which lies south of the northern limits of the counties of St. Clair, Clinton, Marion, Clay, Richland and Lawrence. It received for its first Bishop the Right Rev. John Janssen, who was consecrated on April 25, 1888. The Diocese was promptly and efficiently organized, and commences with a good number of institutions of religion, education and charity. It has the Sisters of Notre Dame, Hospital Sisters of St. Francis, Sisters of the Precious Blood, of Loretto, of the Holy Cross, Handmaids of Christ, Ursulines, Dominican Sisters and Sisters of St. Joseph; also, Benedictine and Franciscan Fathers. There are nearly seventy priests, of whom four are regulars and the remainder are secular priests, nine students, nearly ninety churches and chapels, fifty-five parochial schools, academies, asylums, three hospitals and a Catholic population of over fifty thousand. There are five thousand eight hundred and ten children attending parochial schools.

DIOCESE OF PEORIA.

IN 1877 the Holy See established the Diocese of Peoria, comprising the counties of Illinois south of Whiteside, Lee, De Kalb, Grundy and Kansas, and north of Adams, Brown, Cass, Menard, Sangamon, Moultrie, Douglas and Edgar counties. Right Rev. John Lancaster Spalding is its first Bishop, and he was consecrated on May 1, 1877. The Diocese possesses the Capuchins and Franciscans, and the Sisters of St. Joseph, Third Order of St. Dominic, Ursulines, Sisters of Providence, of Charity, Benedictine Sisters, Sisters of Mercy, Sisters of Notre Dame and of St. Francis. Its monasteries and convents form a feature of its organization, and the Diocese now possesses one hundred and fifteen priests, of whom thirteen are regulars, one hundred and sixty-four churches, twelve clerical students, sixteen religious institutions, nine academies, forty-three parochial schools, an asylum, five hospitals and seven thousand pupils in the parochial schools. Its Catholic population is one hundred thousand, and new churches are building.



St. Mary's Cathedral Church, Peoria, Ill.

DIOCESE OF ALTON.

On January 9, 1857, the new Diocese of Alton was erected, and that of Quincy merged in it, so that the Alton Diocese possessed the counties lying south of the northern limits of Adams, Brown, Cass, Menard, Sangamon, Moultrie, Douglas and Edgar, and north of the southern limits of Madison, Bond, Fayette, Effingham, Jasper and Crawford. Right Rev. Henry Damien Juncker was appointed its first Bishop, who was consecrated on April 26, 1857, by Archbishop Purcell at St. Peter's Cathedral, Cincinnati. The Diocese then possessed only eighteen priests; a visit was made by the Bishop to Europe for aid and he ordained at home in July, 1858, Rev. Fathers Brennon, Kallop, Petit and Carroll, and in a little over one year he held four ordinations; in the same time eight new churches were erected, and in the second year the fine Cathedral of Saints Peter and Paul was finished and consecrated by Archbishop Kenrick, of St. Louis on April 19, 1859. The zeal of the Bishop was well seconded by the clergy and the people, and under the influence of Western energy new churches and institutions sprang up in every direction. Church-building became the great work of the day. In the short period of ten years the number of churches in the Diocese increased from fifty-eight in 1859 to one hundred and twenty-three in 1869; the number of priests increased from twenty-eight to one hundred; clerical students from six to twenty-five; female academies from two to six; the Catholic population from fifty thousand to eighty-five thousand. In the latter year there were also two male colleges,

two hospitals and an asylum. Bishop Juncker died at Alton on October 20, 1868, and was succeeded by the Right Rev. Peter Joseph Baltes, who was consecrated on January 23, 1870, at St. Peter's Church, Belleville, by Right Rev. Bishop Luers, having previously served as administrator from the death of Bishop Juncker. He was the first Bishop consecrated in the State of Illinois, though the church had a history in that State of nearly two hundred years. The ecclesiastical legislation was greatly improved, the Gregorian chant was encouraged and discipline enforced by precept and example. The Benedictine Fathers were introduced, also the Franciscans, and convents sprang up in many places. The Ecclesiastical College of the Sacred Heart was founded at Rome and placed in charge of secular priests. The Sisters of the Holy Cross, the Sisters of the Precious Blood, the Sisters of St. Dominic, the Poor Handmaids of Christ and the Hospital Sisters of St. Francis, were introduced, and soon followed the erection of many houses of charity and education. In 1884 the fine Convent of the Sisters of Notre Dame at Belleville was burned to the ground. Bishop Baltes died on February 15, 1886. The Diocese at the time of his death possessed one hundred and thirty-eight secular priests and thirty-nine regulars, over five hundred religious, two hundred churches, one hundred parochial schools with eleven thousand pupils, two colleges, three asylums, two houses of the aged poor, and thirteen hospitals. Bishop Baltes was succeeded by the present Bishop, Right Rev. James Ryan.



MOST REV. PATRICK A. FEEHAN, D. D.,

THIRD BISHOP OF NASHVILLE, AND FIRST ARCHBISHOP OF CHICAGO.



IN two widely separated Dioceses, those of Nashville, Tennessee, and Chicago, Illinois, Archbishop Feehan has rendered valuable service to the Church. He was a native of Tipperary county, Ireland, and was pious from youth, embracing the vocation for the priesthood at an early age. Having made his theological studies at Maynooth Seminary and dedicated himself to the American missions, he joined the Diocese of St. Louis, where he arrived in 1852, and became rector of the theological seminary at Carondelet and afterwards pastor of the important Church of the Immaculate Conception at St. Louis, where for a number of years his labors were faithful and devoted. His zeal, ability and eloquence gave him such a position, that, in 1865, he was appointed Bishop of Nashville on the resignation of Bishop Whelan, and he was consecrated on November 1. The advent of Bishop Feehan to Tennessee gave a new impulse to the languishing works of religion, and he energetically restored and created many agencies of good. Finding the Diocese with only twelve churches and as many priests in 1865, he left it in 1880 with thirty-one priests, twenty-nine churches, two orphan asylums, thirteen female religious institutions, one college, twenty-one Catholic schools and twenty-five

hundred pupils. In the South generally Catholicity has made a slow progress contrasted with other sections where Catholic immigration supplies the ranks in new parishes, but Bishop Feehan left in the Diocese of Nashville a flourishing college and many religious communities, such as Christian Brothers, Sisters of Mercy, of St. Dominic, of St. Joseph, of Charity, Sisters of the Good Shepherd and of the Most Precious Blood. Results would have been even better but for the ravages of the yellow fever, which carried off as its victims nine of his priests and thirteen sisters. In 1880 Bishop Feehan was appointed Archbishop of Chicago, and on September 10 he entered upon the duties of this arduous office. Now his energies were exerted to their best, and the growth of religion was unprecedented in that growing part of the Church. In Chicago and other cities and towns parishes were multiplied, institutions also, and he became the greatest benefactor of St. Mary's Boys' Training School. In 1884 he attended the Third Plenary Council, of Baltimore, and in 1889 the Centenary Celebrations at Baltimore. The Diocese of Chicago under his wise administration now possesses three hundred and twenty-three priests and sixty-five ecclesiastical students; churches and chapels number three hundred and twenty, four colleges, twenty-two academies, five asylums, parochial schools one hundred with nearly forty-five thousand children attending them, and the Catholic population of the Diocese is nearly half a million.





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MOST REV. P. A. FEEHAN, D. D.

Archbishop of Chicago, Ill.



RIGHT REV. JOHN L. SPALDING, D.D.
Bishop of Peoria.



RIGHT REV. JOHN JANSSEN, D.D.
Bishop of Belleville, Ill.



RIGHT REV. JAMES RYAN, D.D.
Bishop of Allou, Ill.

RIGHT REV. JAMES RYAN, D.D.,

THIRD BISHOP OF ALTON.



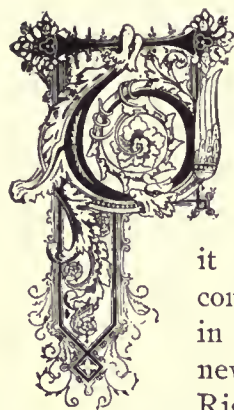
BISHOP RYAN has been well designated to carry on the noble work so ably commenced by those good Bishops, Right Rev. Henry Damien Juncker and Right Rev. Peter Joseph Baltes. He has already proved himself their worthy successor. James Ryan was born at Hurles in the County of Tipperary, Ireland. He was not originally educated for the priesthood, but came to this country in 1854, when he was quite young, with his parents, and the family settled in Louisville, Kentucky. He learned a carpenter's trade, embarked in active business as a builder and contractor, and thus acquired a vast amount of practical and business knowledge, which served an admirable purpose afterwards when he became a builder of churches and institutions as priest and bishop. His intelligence, integrity and energy in his business brought him a considerable fortune, and now he determined to devote himself and his all to God in the priesthood. He entered St. Thomas' Seminary at Bardstown, Kentucky, made his studies with industry and success, patiently awaiting the time when his superior should pronounce him ready for ordination. He was the first priest ordained by the Right Rev. William McCloskey, Bishop of Louisville, and now he entered with zeal upon his missionary labors. His first appointment in the priesthood was at St. Martin's, and next at

Elizabethtown, in Kentucky, and here he labored zealously for five years. With his characteristic good judgment, he now resigned his charge with the view of making a more thorough ecclesiastical course of studies, returned to St. Thomas' Seminary, and continued his theological studies, acting at the same time as Prefect of Discipline. The two years thus well spent gave him attainments which marked him for a higher sphere. He then resigned his place at St. Thomas, and attached himself to the Diocese of Peoria, Illinois, where he received a friendly and assuring welcome from Right Rev. John Lancaster Spalding, the Bishop of the Diocese. His first mission was the important one of Wataga, and his second was at Danville, at the latter of which places he built a church. He was next appointed to succeed Very Rev. Leon Terry at Ottawa, and here he built a church costing sixty thousand dollars, and was building an academy for the Sisters of Mercy costing thirty thousand dollars and parochial school costing twenty thousand dollars, when he was appointed to succeed Dr. Baltes as Bishop of Alton. He was consecrated May 1, 1888, and immediately commenced an active Episcopate. The Diocese now contains one hundred and nineteen priests, of whom thirty are regulars, one hundred and twenty-eight churches, and five stations, fifteen theological students, fifty-six parochial schools with an attendance of seven thousand children, two orphan asylums, eleven hospitals and a Catholic population of seventy-five thousand, which is steadily and permanently increasing.



RIGHT REV. JOHN JANSSEN, D. D.,

FIRST BISHOP OF BELLEVILLE, ILLINOIS.



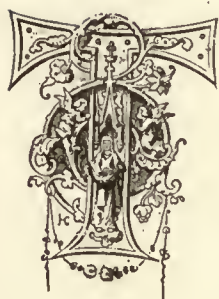
THE task of organizing and equipping a new Diocese was imposed by the Holy See on this priest of Illinois, and by the recommendation of the Bishops of the Province; that it has fallen upon worthy and competent shoulders is now seen in the prosperous condition of the new Diocese of Belleville. The Right Rev. John Janssen, the first Bishop of Belleville, was born at Keppelen, a Rhenish town, in the German Diocese of Munster. In accordance with ancient German Catholic customs this son was chosen by the parents for the priesthood, and they saw that he was educated thoroughly for his vocation. All his studies aimed at this goal. While young Janssen was an ecclesiastical student at the Seminary of Munster, the Right Rev. Henry Damien Juncker, Bishop of Alton, called at the seminary on his way to Rome, and when he appealed to the students for volunteers for the Illinois missions, this young Levite was among the number of those who offered to leave country and family to announce the gospel in a distant land. He was then twenty-three years old. He completed his studies at Alton and was ordained a priest in the Cathedral of Saints Peter and Paul, on November 19, 1858, and two days thereafter offered up his first Mass. His first missionary labors were at Springfield, where he labored faithfully and

zealously, commending himself to his flock, to his fellow-priests and to his Bishop. The latter, knowing his fine education and loyalty to the Church, selected him for the important office of secretary, and in this capacity he rendered important services to Bishop Juncker and to the Diocese of Alton until 1868, the year of Bishop Juncker's death. On the accession of Right Rev. Peter Joseph Baltes to the See of Alton, on January 23, 1870, Father Janssen was appointed Vicar-General, and thence forward he resided at the Alton Cathedral and ably discharged the duties of his responsible office. From 1877 to 1879 he was pastor of the important Church of St. Boniface at Quincy, which then needed his able management. In 1879 he returned to Alton as Vicar-General. In 1880 he visited his home and family in Germany, and was present at the celebration of the golden jubilee of his venerable parents; but he was soon again at his post at Alton, and in 1883 he celebrated his own silver jubilee as a priest. On the death of Bishop Baltes he was appointed administrator of Alton Diocese, and on January 7, 1887, he was appointed first Bishop of Belleville and was consecrated on April 25, 1888. So well has the new Diocese been equipped that it now possesses, besides the religious, educational and charitable equipment mentioned in the history of the Diocese herein, many fine institutions and societies doing a good work in the Diocese under Bishop Janssen's leadership.



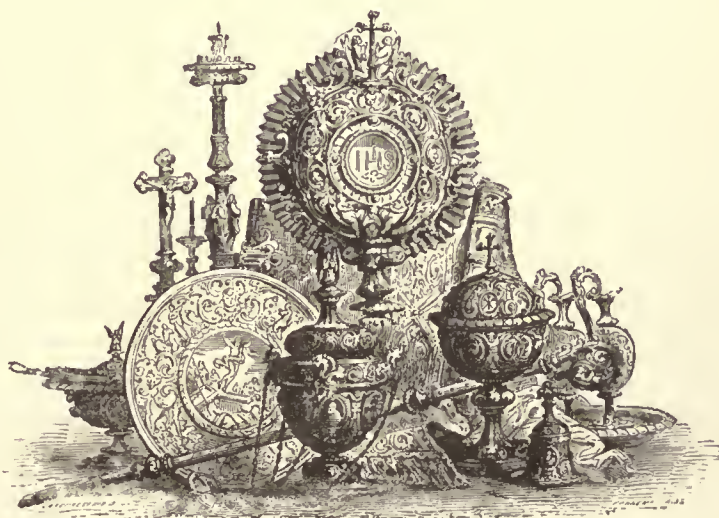
RIGHT REV. JOHN LANCASTER SPALDING, D.D.,

FIRST BISHOP OF PEORIA.



HE career of Dr. Spalding, both as priest and Bishop, has been most active, brilliant, and useful. He was born at Lebanon, Kentucky, on June 2, 1840, his ancestors having emigrated from Maryland to Kentucky, and he is a nephew of Archbishop Spalding, of Baltimore, of whom he wrote and published a Biography of unusual merit. He commenced his theological studies in America and completed them abroad. Before reaching the canonical age he was ordained under dispensation on December 19, 1863. His attainments as a scholar, his native abilities and his eloquence gave him distinction at an early age. Returning to his native country and State, his first service as a priest was at the Louisville Cathedral as an assistant; here he served with distinction for several years, and in 1870 was appointed pastor of St. Augustine's Church in the same city, which was attended by a colored congregation. He was secretary and chancellor until 1873, and in this year he removed to New York, was a guest of the Paulist Fathers while writing Archbishop Spalding's life and afterwards became an assistant at the Church of St. Michael. In every situation he was a man of mark, and his eloquence and learn-

ing were much admired, and caused his services to be much sought. In 1877 the new See of Peoria was erected and Father Spalding was appointed its first Bishop; he was consecrated at the New York Cathedral by Cardinal McCloskey on May 1, 1877. The Diocese comprises that part of Illinois south of Whiteside, Lee, DeKalb, Grundy, and Kankakee counties, and possessed at the time of its erection fifty-one priests, seventy-five churches, and about forty-five thousand Catholics. Bishop Spalding's energy and zeal soon resulted in the founding of new churches and institutions, and religion flourished in his path. He became an active promoter of Catholic immigration to the West, and thus aided the association formed for this purpose in drawing Catholic immigrants from Eastern cities and tenements to Western farms. He was also one of the most active movers in founding the American Catholic University, and it is through him that Miss Caldwell became interested in this enterprise and gave three hundred thousand dollars towards its endowment. He also travelled through several parts of the United States, and by his eloquent appeals secured large sums of money for the University. His advocacy of education has also borne fruits in his Diocese in the number of educational institutions and parochial schools.





St. Peter's Cathedral, Cincinnati, Ohio.

CHAPTER VII.

PROVINCE OF CINCINNATI.

History of the Archdiocese of Cincinnati and of the Suffragan Dioceses of Cleveland, Columbus, Covington, Detroit, Fort Wayne, Grand Rapids, Louisville, Nashville and Vincennes.

ARCHDIOCESE OF CINCINNATI.



ORIGINALLY the States of Ohio, Michigan and the Northwestern Territory were within the old Diocese of Bardstow, Kentucky, but the saintly Bishop Flaget

obtained from the Holy See the erection of the See of Cincinnati, embracing the States of Ohio, Michigan and the Northwestern Territories. On June 19, 1821, Rev. Edward Fenwick, of the Dominican Order, and an old Western missionary, was appointed its first Bishop. He was consecrated by Bishop Flaget on January 13, 1822, at St. Rose's, Washington county, Kentucky. He commenced organizing this vast field with two other Dominicans when Cincinnati had no church except a small unfinished

frame building and no residence for the Bishop. He labored with true apostolic zeal and self-sacrifice, visiting in person the vast States of Ohio, Michigan and the Territories. He fell a victim to his zeal, to his charity, in visiting and relieving the cholera-stricken, on September 26, 1832. A vast good was accomplished by this holy prelate. When he visited Europe in 1823 Pope Leo XII., the Propaganda, the Cardinals, the Association for the Propagation of the Faith, the King of France and wealthy Catholics in Sardinia, Belgium, Spain and Germany, bestowed the most generous aid upon the new and unprovided Diocese, whose cause he so zealously and so effectually pleaded. The Diocese was a vast one; it contained only two churches and two priests before the erection of the See, but at Bishop Fenwick's death, in 1832, this immense district possessed twenty churches and thirty priests. The Athenæum was founded by Bishop Fenwick, and as early as 1831 it embraced in its plan the opening of a "Common Free School." Bishop Fenwick built a cathedral and opened several schools and introduced the Poor Clares, the Sisters of Charity and the Sisters of St. Dominic. The State of Michigan was detached in 1832 and formed into a separate Diocese with its See at Detroit.

In 1833 the Diocese of Cincinnati passed under the Episcopal care of Right Rev. John Baptist Purcell, then President of Mt. St. Mary's College in Maryland. Bishop Purcell was consecrated on October 13, 1833, when the reduced Diocese had fourteen priests and sixteen churches, the Athenæum which grew into a college, a Dominican Convent and Seminary at Somerset, one asylum and a school of the Sisters of Charity at Cincinnati. For nearly fifty years the labors of this zealous and eloquent prelate extended the institutions of the Catholic Church, and built up a vast religious organization. The Jesuits were received into the Diocese and the Athenæum Academy was confided to their care and became St. Xavier College; so also were introduced the Sisters of Notre Dame, the Brothers of Mary, the Priests of the Precious Blood and the Ursuline Nuns, all of whom rendered invaluable services. Churches, schools, convents and asylums sprang up on all sides. The Priests of the Precious Blood labored chiefly among the Ger-

man Catholics, and it was at Cincinnati that the first German Catholic Church was erected in the United States. The celebrated controversy between Bishop Purcell and Alexander Campbell, the founder of the Campbellites, occurred in Cincinnati on January, 1837, in the Baptist Church in Sycamore street. In 1847 the Diocese of Cleveland was formed, and in 1868 that of Columbus, out of the territories of the parent Diocese. In 1850 the Ecclesiastical Province of Cincinnati was formed, and the Dioceses of Cleveland, Covington, Detroit, Fort Wayne and Louisville became the Suffragan Sees of the Metropolitan, and Dr. Purcell became an Archbishop. He received the pallium, together with Archbishop Hughes, at Rome, from the hands of Pope Pius IX. in 1851 in the Pope's private chapel. The Franciscans, the Passionists, the Franciscan Brothers, the Ladies of the Sacred Heart, the Sisters of the Precious Blood, the Brothers of the Holy Cross, the Sisters of St. Clare and Sisters of Mercy, were received into the Diocese during Archbishop Purcell's administration. A great work of the Diocese was the establishment of St. Mary's of the West, which was the Diocesan Seminary. The fine Cathedral of St. Peter was erected and dedicated with imposing ceremonies on November 1, 1845. Archbishop Purcell also founded the *Catholic Telegraph*. In the latter part of his life and administration financial misfortunes overtook the Archbishop and the Diocese of Cincinnati. The financial affairs had been left to the Archbishop's brother, Very Rev. Edward Purcell, who received from the people large sums of money, mostly from the poor, and paid interest thereon. How far these moneys were used for building churches, schools and asylums cannot be definitely ascertained. The indebtedness reached \$3,874,371.56, and Father Purcell's assets were merely nominal. The Archbishop made an assignment for the benefit of the creditors of all properties belonging to him and in his name. Prolonged litigation ensued, and the principal result was that the churches and institutions were held only liable for moneys actually advanced to them or applied to their use, and that what Archbishop Purcell held in trust could not be made liable for his own or his brother's debts. He asked to resign, but a Co-adjutor was appointed, Right Rev. Bishop Elder, of Natchez, who took the ad-

ministration into his hands in May, 1880. Very Rev. Edward Purcell died of a broken heart, and Archbishop Purcell, in his retirement at the Brown county Ursuline Convent, died July 4,

1883. Dr. Elder succeeded as Archbishop of Cincinnati, and he and his priests and laity have used every effort to pay the indebtedness, even in cases where there was no legal liability.

DIocese OF CLEVELAND.

IN 1847 the Diocese of Cleveland was erected, and it consisted of that portion of the State of Ohio lying north of the southern boundary of Columbian, Stark, Wayne, Crawford, Wyandot, Han-



Cathedral of St. John the Evangelist, Detroit, Michigan.

cock, Allen and Van Wert counties, which had previously been the field of the missionary labors of Fathers Rappe and de Goesbriand. Right Rev. Louis Amadeus Rappe was appointed first Bishop, and was consecrated at Cincinnati by Archbishop Purcell, on October 10, 1847. St. Mary's on the Flats was the only church in Cleveland, and Rev. M. Howard the only priest. Bishop

Rappe labored as a Bishop just as he had labored as a priest, and his labors built up a flourishing Diocese. He laid the corner-stone of the Cathedral, on October 22, 1848; he ordained new priests; secured more priests and other aid from Europe, and introduced the Ursuline Nuns: St. Mary's and St. Vincent's Asylums were founded; the former in 1851, and placed in the care of the Ladies of the Sacred Heart of Mary; the latter in 1852, and given to the Sisters of Charity; the Charity Hospital, in 1865; and the Sisters of the Good Shepherd, in 1869; the Gray Nuns, in 1856; Little Sisters of the Poor, in 1870; the Franciscan Fathers, in 1867; the Jesuits, in 1869, and other religious were introduced. The fine Cathedral was finished and dedicated in December, 1852. The Bishop of Cleveland was a saintly man, and yet he was accused by some of his own priests of offences he knew not of; and though he was not removed by Rome he was led to resign. Rome afterwards endeavored to do him justice by bestowing an honorable office in the Church. He resigned on August 22, 1870, and died in Vermont, on August 8, 1877. The Diocese of Cleveland next passed under the jurisdiction of Right Rev. Richard Gilmour, who died in 1891. In 1847 Cleveland had one small church; in 1870, eleven; and the Diocese now, in 1890, possesses two hundred and twenty-nine churches, besides stations and chapels, two hundred and eight priests, one college, seven academies, six asylums, three hospitals, seven male and twenty-two female institutions, one hundred and twenty-seven parochial schools, and a Catholic population of two hundred and fifty thousand.

DIocese OF COLUMBUS, OHIO.

THE Holy See erected the See of Columbus, and appointed Right Rev. Sylvester Horton Rosecrans, then Co-adjutor Bishop of Cincinnati, its first Bishop, March 3, 1868, and the Diocese

embraced that part of Ohio south of 40° 4', and lying between the Ohio and the Scioto Rivers, together with the counties of Franklin, Delaware and Morrow. The Diocese possessed forty

churches, as many priests, and a Catholic population of forty thousand; the old Dominican



St. Joseph's Cathedral, Columbus, Ohio. .

Convent of St. Joseph and institutions of the Sisters of the Good Shepherd, Sisters of Notre Dame and Franciscan Sisters of the Poor. Columbus contained three churches. The

Dominican Academy of St. Mary was erected near Columbus towards the close of 1868, and not long afterwards the Cathedral of St. Joseph was commenced, and in 1871 the Ecclesiastical Seminary of St. Aloysius was erected and opened for aspirants to the priesthood. The Cathedral was a fine and solid building, and was dedicated on October 20, 1878. On the same day the Diocese of Columbus lost its Bishop, who died suddenly in the afternoon of the dedication day. The Bishop's only residence was in the orphan asylum among the poor orphans. The second solemn service in the Cathedral was the Requiem Mass for Bishop Rosecrans. The Diocese then possessed seventy-seven churches, forty chapels and stations, fifty-nine priests, two male religious institutions, nine female institutions, five academies, twenty-eight parochial schools, one hospital, two asylums and a Catholic population of sixty thousand. Very Rev. Father N. A. Gallagher administered the Diocese, and Right Rev. John Ambrose Watterson succeeded Bishop Rosecrans, August 8, 1880.

DIOCESE OF COVINGTON.

ON July 29, 1853, the See of Covington, Kentucky, was erected, and Rev. George Aloysius Carroll was appointed first Bishop, who was consecrated on November 1, 1883. The Diocese embraces that part of the State of Kentucky which lies east of the Kentucky River and of the western limit of Carroll, Owen, Franklin, Woolford, Jessamine, Garrard, Rockcastle, Laurel and Whitley counties: it contained then only ten churches and seven priests. The new Cathedral of St. Mary's was soon erected and dedicated, and the Sisters of the Poor of St. Francis, the Sisters of Charity of Nazareth, the Monks and Nuns of St. Benedict, the Sisters of the Visitation and Ursuline Nuns, were introduced. At the death of Bishop Carroll, on September 25, 1868, the Diocese possessed forty-four churches and forty-five chapels and stations, thirty-three priests, two male and twelve female religious houses, and four houses of Charity. The Diocese next received as its Bishop the Right Rev. Augustus Mary Toebe, who was consecrated by Bishop Rosecrans, on January 9, 1870. Many new churches were built, and the

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Diocesan Seminary founded; the Sisters of the Good Shepherd and the Sisters of Notre Dame



St. Mary's Cathedral, Covington, Kentucky.

were introduced. In 1871 a miraculous cure of one of the Sisters of the Poor in St. Elizabeth's hospital at Covington occurred, and was certified by the Bishop. After having increased the number of the churches in the Diocese to fifty-

two, the priests to fifty-six, and after having seen the Catholic population increased to forty thousand, and having founded St. Joseph's Orphan Asylum, at Cold Spring, Bishop Toebbe died,

on May 2, 1884. The next Bishop of Covington was Right Rev. Camillus Paul Maes, who now governs the Diocese with zeal, prudence and ability.

DIocese OF DETROIT.

IN 1832 the Diocese of Detroit, embracing the extensive States of Michigan and Wisconsin,



Pro-Cathedral St. Aloysius, Detroit, Mich.

formerly the Northwest Territory, was erected by the Holy See. Right Rev. Frederick Resé, administrator of Cincinnati, was appointed its first Bishop. He was consecrated by Bishop Rosati at Cincinnati on October 3, 1833, and took possession of his See on January 7, 1834; at Detroit was St. Ann's, with Father Badiu as pastor; at Green Bay the Ligourist or Redemptorist Seminary; Indian Mission at Arbre Croche, attended by Father afterwards Bishop Baraga; a church at Mackinaw, served by Father Mazzuchelli; a church at Monroe, served by Rev. P. Carabin; and at St. Joseph's River, a church served by Fathers Badiu and Boheme. Detroit, formerly called Pontchartrain, was a religious field two centuries ago, and is associated with such names as Marquette, Rale and Richard; and the list of its pastors from 1703 to the present time is preserved. A college was established at Detroit, and academies were erected there and at Green Bay by the Poor Clares of St. Francis. The Indian missions of the Upper Peninsula were now attended zealously

by Bishop Baraga. Bishop Resé's administration was short; his mind was probably impaired. Owing to infirmities he resigned his See at the Third Provincial Council of Baltimore in April, 1837, and returned to Germany after spending some years at Rome. His mental malady returned in his old age, when he was quite imbecile. He died on December 27, 1871. As Bishop Resé still retained the title of Bishop of Detroit, his successor, Right Rev. Peter Paul Lefevre, was consecrated under the title of Bishop of Zela, and was also appointed administrator. His consecration was performed at Philadelphia by Bishop Kenrick on November 21, 1841; the



Right Rev. Caspar H. Borgess, D. D., Third Bishop of Detroit.

Diocese then possessing twenty churches, seventeen priests and a Catholic population of twenty thousand. The Redemptorist Convent at De-

troit was founded by Bishop Lefevre. The Diocese also procured priests from the American College of Louvain, and while, in 1841, there were only seventeen priests in the whole vast Diocese, in 1869 there were in the Lower Peninsula alone eighty-eight priests. Bishop Lefevre introduced the Sisters of Notre Dame, Sisters of Charity, Sister Servants of the Immaculate Heart of Mary, Brothers of the Christian Schools and the Ladies of the Sacred Heart. The Cathedral of Saints Peter and Paul was erected by Bishop Lefevre. He died on March 4, 1869, leaving in the Lower Peninsula alone eighty churches, one hospital, four asylums, two academies, three male select schools, an insane asylum and a Catholic population of more than one hundred and fifty thousand. Right Rev. Caspar Henry Borgess was consecrated Bishop of Calydon at Cincinnati on April 4, 1870, and appointed administrator of Detroit. He immediately took the administration into his hands, and on December 27, 1871, on the death of Bishop Resé in Germany, he became Bishop of Detroit. The

Jesuits established Detroit College, the Polish Seminary of Saints Cyrillus and Methodius was founded, the Capuchin Monastery of St. Bonaventure was established, and a Home for the Aged, conducted by the Little Sisters of the Poor, was opened. Schools were opened by the Christian Brothers, Franciscan Brothers, Sisters of the Immaculate Heart of Mary, Sisters of Notre Dame, of St. Dominic, of Christian Charity, of Providence, of St. Agnes, of the Sacred Heart and the Polish Franciscan Sisters. Bishop Borgess resigned on April 16, 1887, and was succeeded by the Right Rev. John Foley, the present Bishop of Detroit. The Diocese possessed at the resignation of Bishop Borgess one hundred and thirty-seven priests, twenty-five Diocesan students, one hundred and sixty-four churches and chapels, twenty-five stations, five asylums, fifty-seven schools and forty-four free schools, attended by nearly twelve thousand pupils, and a Catholic population of one hundred and twenty-five thousand. Detroit college has 268 pupils. Bishop Borgess died May 3, 1890.

DIOCESE OF FORT WAYNE.

THE growth of the Church in Indiana was so great that the Diocese of Vincennes was neces-



Cathedral of the Immaculate Conception, Fort Wayne, Ind.

sarily divided into two Dioceses. The National

Road, which divided the State in two, was selected as the boundary, and the new See was located at Fort Wayne. Right Rev. John Henry Luers was appointed first Bishop, and he was consecrated at the Cincinnati Cathedral by Archbishop Purcell on January 10, 1858. The new See contained thirty-eight counties; the Episcopal city possessed only one small frame church, which became the cathedral, and nineteen other churches and only fourteen priests. The University of Notre Dame and St. Mary's Academy were in the Diocese, and thus, also, the parent houses of the Priests and Sisters of the Holy Cross. A cathedral was soon commenced, in 1859, and by winter was covered in, and a grand fair held within its walls; it was soon finished and dedicated. The old and dilapidated churches were replaced with new ones throughout the State. A modest brick building erected by Father Benoit became the Episcopal residence. The Sisters of the Holy Cross, during the visit of the Bishop to Rome in 1864, were formed into a separate congregation from that of France, and the Bishop was commissioned by Pius IX. to

prepare the rules for the new community. The Diocese also possessed the Sisters of Providence, introduced by Father Bennoit, and Bishop Luers introduced the Sisters of the Precious Blood. The Spilster Farm, near Fort Wayne, was purchased in 1865, and St. Joseph's Orphan Asylum founded and filled with orphans. The Diocese was represented by Bishop Luers in the Provincial Councils of Cincinnati, the Plenary Council of Baltimore in 1866, and in the Council

of the Vatican. He died suddenly of apoplexy on June 29, 1871, and was succeeded by the Right Rev. Joseph Dwenger, the present Bishop. At this time the Diocese possessed forty-seven secular priests, twenty-two regulars and five students; seventy-seven churches, fourteen chapels and seven churches building; one hospital, six religious institutions, college, asylum, fourteen literary institutions, forty-two parish schools and fifty thousand Catholics.



St. Andrew's Cathedral Church, Grand Rapids, Mich.

DIocese OF GRAND RAPIDS, MICHIGAN.

THE Diocese of Grand Rapids was erected by Pope Leo XIII. on May 19, 1882, and embraces the counties of the Lower Peninsula north of the southern line of the counties of Ottawa, Kent, Montcalm, Gratiot and Saginaw and west of the eastern line of Saginaw and Bay counties and adjacent islands. Right Rev. Henry Joseph Richter was appointed first Bishop, on January 30, and consecrated by Most Rev. William Henry Elder, of Cincinnati, in St. Andrew's Cathedral at Grand Rapids, on April 22, 1883. At that time the new Diocese possessed thirty-three churches with resident pastors, seventeen parochial schools and a Catholic population of about forty-five thousand. The Diocese has been well organized, in accordance with the Decrees of the Third Plenary Council of Baltimore, with consultors, examiners of the clergy, procurator fiscalis, defensor matrimonii and notary. The episcopal city contains five churches and a chapel of the Little Sisters of the Poor and is a missionary centre. The Diocese now possesses nearly fifteen thousand Catholic families, and one hundred and fourteen orphans are taken care of by religious sisters.

DIocese OF LOUISVILLE.

THE original See of Louisville was at Bardstown and was erected in 1808, among the first four new Sees erected after the See of Baltimore, and its Bishop was one of the first four suffragans to Archbishop Carroll. Right Rev. Benedict Joseph Flaget was first Bishop of Bardstown, and afterwards of Louisville, and he was consecrated at Baltimore by Archbishop Carroll on November 4, 1810, yielding to the command of the

Holy See after repeated efforts to decline. The Diocese covered Kentucky, Indiana, Michigan and Tennessee. The Bishop was so poor that his friends had to supply him with means to reach his See, and he resided in a log-cabin in Bardstown. In 1841 the See was removed to Louisville. Bishop Flaget having resigned his See in 1830, Bishop David, his Co-adjutor and successor, became second Bishop of Bardstown,



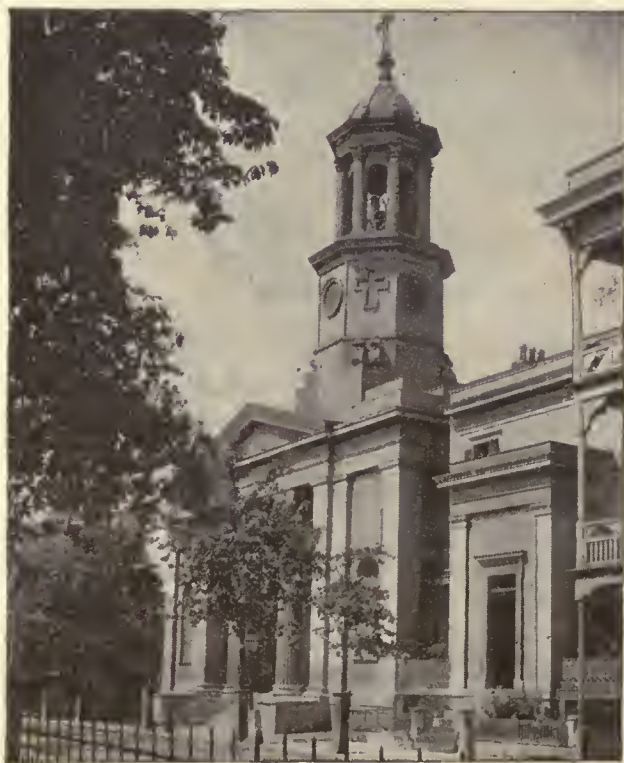
Cathedral of the Assumption, Louisville, Ky.

but as Rome afterwards excused Bishop David, Bishop Flaget became third Bishop of Bardstown. His second Co-adjutor was Right Rev. Guy Ignatius Chabrat. Bishop David was consecrated as Bishop of Mauricastro and Co-adjutor on August 15, 1819, and died on July 12, 1841. Bishop Chabrat was consecrated as Bishop of Bolivia and Co-adjutor on July 20, 1834, and resigned in 1847, in consequence of the loss of sight. Right Rev. Martin John Spalding was consecrated Bishop of Langone and Co-adjutor on September 10, 1848, and succeeded as Bishop of Louisville on the death of the saintly Bishop Flaget, on February 11, 1850. Bishop Spalding ruled the Diocese until his translation to the See of Baltimore, on May 3, 1864, when Right Rev. Peter Joseph Lavielle was appointed Bishop of Louisville, and was consecrated on September 24, 1865, and died on May 11, 1867. Right Rev. William G. McCloskey was consecrated fourth Bishop of Louisville on May 24, 1868. Louisville, or rather Bardstown, was the mother of Dioceses, seven Dioceses now occupying its original area. In 1868 the reduced Diocese possessed a Catholic population of eighty thousand, eighty-four priests and seventy-five churches.

DIOCESE OF NASHVILLE.

IN accordance with the recommendation of the Third Council of Baltimore, the Diocese of Nashville, embracing the State of Tennessee, was erected in 1838. Right Rev. Richard Pius Miles, of the Dominican Order, was appointed first Bishop and was consecrated at the Bardstown Cathedral by Bishop Rosati, of St. Louis, on September 16, 1838. When Bishop Miles took possession of his See there was little to take possession of, for there was not a priest in the State and only two dilapidated shanty churches. Without cathedral or episcopal residence, he commenced his work with nine communicants. In 1847 he dedicated his cathedral. He built an episcopal residence, an academy and a hospital under the Sisters of Charity, and introduced the Dominican Sisters. He commenced building churches and opening schools. In 1842 the first priest in Tennessee was ordained. In 1859 Right Rev. James Whelan was appointed Co-adjutor and was consecrated as Bishop of Marcopolis on May 8, 1859. Bishop Miles died on

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Cathedral, Nashville, Tenn.

February 21, 1860, when Bishop Whelan succeeded as Bishop of Nashville. Then the Diocese had eleven priests, twenty-two churches and chapels and forty stations, three female religious houses, two academies, ten parish schools, one asylum and thirteen thousand Catholics. The civil war paralyzed Bishop Whelan's energies, and owing to his own infirmities he resigned the See in 1864. Right Rev. Patrick A. Feehan, now Archbishop of Chicago, was the next Bishop of Nashville, and he governed the Diocese with

immense increase in all its works until 1880, when he went to Chicago. The Diocese of Nashville then possessed twenty-seven priests, twenty-nine churches, two asylums, thirteen religious institutions, twenty-three Catholic schools, one college and twenty-five hundred children attending Catholic schools. In 1883 the Diocese of Nashville passed under the administration of Right Rev. Joseph Rademacher, the present Bishop of the Diocese. The Diocese possesses several religious orders and congregations.

DIOCESE OF VINCENNES.

THE Diocese of Vincennes has been sanctified by the saintly life and virtues of the good and



St. Francis Xavier's Cathedral, Vincennes, Ind.

learned Bishop Bruté and of his worthy successors. Erected in 1834, the Right Rev. Simon Gabriel Bruté was appointed the Bishop of the Diocese, which embraced the State of Indiana. He was consecrated in the St. Louis Cathedral on October 28, 1834, and taking possession of his See, he found nine stations or small churches, one permanent pastor, Rev. Simon Lalumiere, and Father Bardin occasionally visited Logansport and Fort Wayne. Most of the stations received no visits. In his poverty the good Bishop founded a seminary for young Levites, an asylum and a school,

the means being brought from Europe by him, in the visit he made there after his consecration. He had made a noble beginning, when, taking cold on his way to the Council at Baltimore in 1837, his health never recovered, and he died on June 26, 1839, in the odor of sanctity. The Diocese was next governed by Right Rev. Celestine René Lawrence G. de la Hailandière, who was consecrated at Paris on August 18, 1839, and brought to Vincennes a considerable amount of means and ecclesiastical property for the Diocese. The large landed estate now belonging to the congregation of the Holy Cross, and on which the Uni-



Right Rev. S. G. Bruté, First Bishop of Vincennes, Ind.

versity of Notre Dame and St. Mary's Academy are built, was given by him to Father Sorin. He resigned his See in 1847, and was succeeded by the Right Rev. John Stephen Bazin, who was consecrated at Vincennes on October 24, 1847, but his health was infirm, and he died on April

23, 1848. The Diocese of Vincennes was next governed by Right Rev. James Maurice de Saint Palais, who was consecrated on January 14, 1849, and proved an admirable Bishop. The Benedictines, Conventual Franciscans, Brothers of the Sacred Heart, Franciscan and Benedictine Sisters, Ursulines, Sisters of the Good Shepherd, St. Joseph's Sisters and the Little Sisters of the

Poor were introduced. He increased his priests from thirty-five to one hundred and seventeen, his churches from fifty to one hundred and fifty-one, and the Catholic population grew from thirty to ninety thousand. He died June 28, 1877, and was succeeded by the Right R^{év.} Francis Silas Chatand, in whose biography the history of this Diocese will be continued.



St. John's Church, Indianapolis, Ind.

MOST REV. WILLIAM HENRY ELDER, D.D.,

THIRD BISHOP OF NATCHEZ AND SECOND ARCHBISHOP OF CINCINNATI.



BORN in Baltimore in 1819, and showing a vocation for the priesthood from an early age, William Henry Elder entered Mt. St. Mary's College, Emmettsburgh; afterwards he completed his theological studies at the Propaganda at Rome, and was ordained there in 1846. On returning home he became a professor and president in his Alma Mater. He was appointed Bishop of Natchez on January 9, 1857, and was consecrated at the Baltimore Cathedral by the Most Rev. Francis Patrick Kenrick on May 3; Bishop McGill, of Richmond, and Bishop Wood, of Philadelphia, being the assisting prelates. With a scattered flock and scanty means his labors were arduous and his zeal apostolic. During the civil war Bishop Elder, his priests and the good Sisters did all in their power to assist the wounded, the sick and the afflicted. The end of the war left his Diocese, his churches and institutions of charity and education impoverished. The severe task of restoring and reorganizing broken up congregations, and of reopening schools and asylums desolated and ruined, gave him no rest after the war, but he and his priests and the religious that were left did their part nobly. A great personal trial awaited Bishop Elder, from the hands of the local military authorities, who were at that time very frequently most despotic in their conduct. He was arrested by Colonel Farrar of the army for not obeying a military order that a prayer for the President of

the United States should be said in the churches. He did not so much object to praying for the President as he did to the interference of the military, or any officer of the government, with religion and with divine service; he was sent as a prisoner to Vidalia in Louisiana, and after undergoing indignities and sufferings, the order was revoked by the general or superior officer. In 1878 the cholera visited his city and Diocese; Bishop Elder and his priests and sisters spent themselves heroically for the afflicted; he was seized by the epidemic, and it was reported that he was dead; shortly afterwards he was offered the Co-adjutorship of San Francisco, with the right of succession, but declined it. When financial troubles overwhelmed Archbishop Purcell, of Cincinnati, a command from Rome induced his acceptance of the Co-adjutorship and the administration of that Archdiocese on January 30, 1880; his title was Bishop of Avara. A more difficult task could not have been given to a Bishop, but he grappled the difficulties of the situation, and while leaving the law to decide the questions involved, he appealed to his priests and people to pay the debts that were due to the poor, though the courts held him not liable for them. By the death of Archbishop Purcell on July 4, 1882, he became Archbishop of Cincinnati. He held the Provincial Council of Cincinnati, in the midst of his labors, attended the Third Council of Baltimore and aided in founding the Catholic University. The Archdiocese now possesses two hundred and twenty-six priests, eighty-nine parochial schools, two hundred and twenty-six churches, chapels and stations, and a Catholic population of one hundred and ninety thousand.





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MOST REV. WILLIAM HENRY ELDER, D.D.

Archbishop of Cincinnati



RIGHT REV. CAMILLUS PAUL MAES, D.D.
Bishop of Covington.



RIGHT REV. JOHN A. WATTERSON, D.D.
Bishop of Columbus.



RIGHT REV. RICHARD GILMOUR, D.D.
Bishop of Cleveland.





RIGHT REV. RICHARD GILMOUR, D. D.,

SECOND BISHOP OF CLEVELAND.



AND CONVERT to the Catholic faith, Bishop Gilmour was born in Glasgow, Scotland, on September 28, 1824. His family trained him in the faith and worship of the Covenanters. The Gilmours immigrated to Canada, and thence to Pennsylvania, and young Richard waxed strong in frame of body and in mind and acquired the American habit of investigation. Having entered a Catholic church one day, he heard a sermon and saw the piety of the congregation, which deeply impressed him. Investigation followed. He not only became a Catholic, but also resolved to become a priest. Entering Mount St. Mary's Seminary, he made his theological studies with signal success and was ordained by Archbishop Purcell on August 30, 1852. Southern Ohio was the field of his laborious missions, giving his services zealously to several stations, such as Portsmouth, Gallipolis, Wilkesville and Ironton. Chapels were replaced with churches. Wherever he went as pastor he erected schools. As pastor of St. Patrick's Church, in Cincinnati, in 1857, he not only gave his congregation the best school building in the State, but he also wrote and published several religious school-books, such as school readers, a Bible history and a volume of songs and hymns. He was appointed to a professorship in Mount St. Mary's of the West, the theo-

logical seminary of the Archdiocese, and thence he was selected for the important post of rector of St. Joseph's Church at Dayton. He was chosen to succeed Bishop Rappe as Ordinary of the Diocese of Cleveland on the resignation of that prelate; was consecrated by Archbishop Purcell on April 4, 1872, and has filled that embarrassing position with zeal, energy, efficiency and courage. Those who had conspired for the ruin of the good Bishop Rappe were made to feel their injustice by the veneration shown by the new Bishop for his memory and by inaugurating a movement for the erection of a monument to the honor of Cleveland's first Bishop. Churches, schools and asylums were multiplied on every side, and his zeal and courage have caused Catholicity to be respected. He is a champion of Catholic education. He resisted in the courts and defeated the attempts of the sects to crush Catholic schools by unjust taxation. He is the founder of the *Catholic Universe*, of Cleveland. Bishop Gilmour is also a champion of the faith, an eloquent and profound preacher, and has frequently been called upon to occupy the pulpit on important occasions: at the Third Plenary Council of Baltimore, 1864, and at the opening of the American Catholic University in 1889. The Diocese now possesses under his administration, in addition to the equipment mentioned in the history we have given of the Diocese, numerous pious and devout societies and confraternities. Its educational work is admirable.



RIGHT REV. JOHN AMBROSE WATTERSON, D.D.,

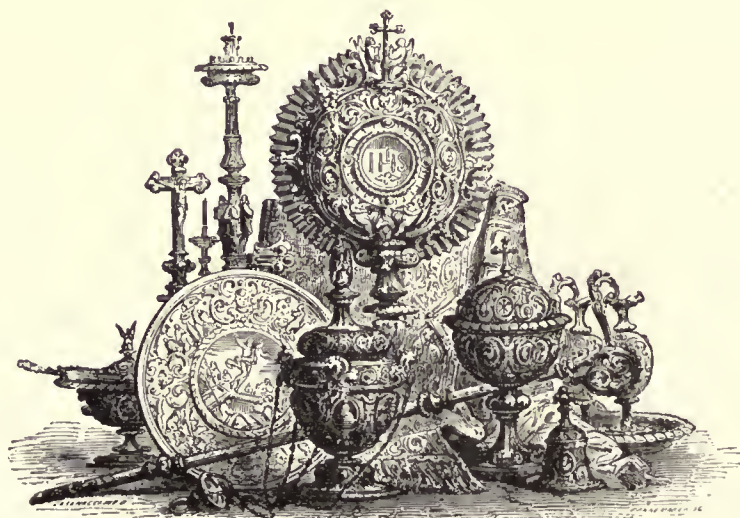
SECOND BISHOP OF COLUMBUS.



He is a native of Pennsylvania, and was born in Indiana county on May 27, 1844. From a very early age he showed evidences of a vocation to the priesthood, and was studious and earnest.

When very young he was sent to Mount St. Mary's College, Emmettsburgh, and after a good record both for conduct and studies he graduated in 1865. The priesthood now became the object of his aspirations, and he entered the theological department of Mount St. Mary's, and made a successful course of sacred studies. Returning to Pennsylvania he was ordained a priest by Bishop Domenec, of Pittsburgh, at the Abbey of St. Vincent, on August 8, 1868. His first engagement was as a professor at Mount St. Mary's College, having previously obtained the consent of his ordinary to return to that institution. Such were his services and his aptitude for collegiate administration, that he was chosen in 1877 president of the college, succeeding the Rev. Dr. John M. McCloskey. As a college president he was much esteemed by his own and by other institutions, and on June 24, 1878, he received the degree of Doctor of Divinity from Georgetown College. On the death of Bishop Rosecrans in 1880, Dr. Watterson was appointed Second Bishop of Columbus. The sudden death of the late Bishop had led to some financial complications, which had his life

been prolonged he would have adjusted ; but now before receiving consecration the Bishop elect was appealed to for their adjustment, and he met the call with good management and judgment. He was consecrated by the Right Rev. William Henry Elder, Co-adjutor and Administrator of Cincinnati, at Columbus, in St. Joseph's Cathedral, August 8, 1880. His venerable mother attended his consecration and reverently received the blessing of her consecrated son. The Diocese possessed at this time eighty-one churches, forty chapels and stations, sixty-nine priests, one male and eight female religious institutions, two orphan asylums, five female academies, twenty-six parochial schools, one hospital and fifty thousand Catholics. Education was a favorite subject of zeal and labor with Bishop Watterson ; he established a college at Columbus and had it opened in 1884, and schools and institutions sprang up under his energetic administration. The Diocese now possesses ninety-four churches, thirty-seven chapels and stations, sixty-seven secular priests and ninety regulars, making in all eighty-six ; thirteen ecclesiastical students, one male and five female religious institutions, two orphan asylums, two hospitals, three female academies, thirty-seven parochial schools with an attendance of nearly seven thousand five hundred pupils, and a Catholic population of nearly fifty-five thousand. The Diocese possesses old St. Joseph's Dominican Convent.



RIGHT REV. CAMILLUS PAUL MAES, D.D.,

THIRD BISHOP OF COVINGTON.

LIKE the Belgian Priests and Bishops of America generally, Bishop Maes has become thoroughly identified with our country and with the American Church, and deeply interested in our ecclesiastical history, of which he has become an ardent student, and has published works of deep historical interest. He was born at Courtrai, in West Flanders, on March 13, 1846. At the College of Courtrai he was a careful and sedulous student, and his exemplary conduct more than his own words disclosed his vocation to the priesthood. Having graduated and avowed his intention of becoming a priest, he commenced his theological studies at the Seminary of Bruges. He resolved to devote himself to the American missions and with this view he entered and completed his sacred studies at the American College of Louvain. He was ordained a priest on December 18, 1868, and attached himself to the Diocese of Detroit. The Diocese of Detroit found in him a zealous priest; his first mission was St. Peter's Church at Mount Clemens, and Monroe next became his field of labor; and in both places he labored unsparingly. At Monroe he was pastor of St. Mary's Church in 1871, and in 1873 he became pastor of St. John's; the old elements of Catholicity in this place were called out and stimulated by his zeal. The

history of the Church here became a study to him. With his fine training and studious habits he rescued much of the historical materials of the vicinity from destruction, and since he became Bishop of Covington has issued a complete and interesting pamphlet on the "History of the Catholic Church in Monroe City and County." While a priest of the Diocese of Detroit he published his admirable life of that celebrated missionary, Father Charles Nerinckx, one of the most important contributions to our ecclesiastical history. Appreciating his worth and services Bishop Borgess of Detroit appointed him his secretary. In this office he perfected himself in ecclesiastical and administrative acquirements; he rendered valuable services to the Diocese and the Bishop, organized the regular collections for the Seminary, and assisted in improving the condition of the Diocese. He was chosen to succeed Bishop Toebbe as Bishop of Covington, was consecrated at the Covington Cathedral by Archbishop Elder on January 25, 1885, and by his industry, method, and administrative ability has increased the priests of the Diocese to sixty priests, forty-two churches, thirty-three stations and twenty-five chapels, twenty-five theological students, ten academies, thirty parochial schools, with an attendance of nearly six thousand pupils, two orphan asylums, and a Catholic population of about forty thousand. Schools and asylums are prominent features of the Diocese.



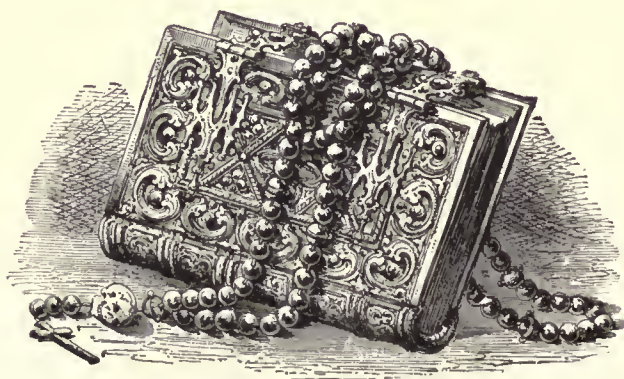
RIGHT REV. JOHN S. FOLEY, D.D..

SECOND BISHOP OF DETROIT.



JOHN S. FOLEY is the youngest son of Matthew Foley, of Baltimore, his parents having come from County Wexford, Ireland, in 1821, bringing several children with them, and settled in Baltimore. His brother, Right Rev. Thomas Foley, was Bishop of Chicago. Right Rev. John Foley was born at Baltimore, November 5, 1833, and made his early studies there. He entered St. Mary's College when nine years old, and graduated on July 13, 1850; following his brother's example, embraced the priestly vocation, made his ecclesiastical studies at St. Mary's Seminary, which he entered on August 16, 1850, under the Sulpitians at Baltimore, and concluded them at Rome, where he was ordained by Cardinal Patrizzi on November 20, 1856. Returning home with the degree of Doctor of Divinity, he was made pastor of St. Bridget's Church, Baltimore, next at Ellicott City for six years, and subsequently of St. Peter's in Baltimore. His next service consisted in building St. Martin's Church in 1867, of which he was pastor, when, on the resignation of Bishop Borgess, Dr. Foley was appointed Second Bishop of Detroit, having been recommended for that position by Cardinal Gibbons, whose friendship he enjoyed. He was consecrated by Cardinal Gibbons at Baltimore Cathedral on November 4, 1888, with great

solemnity. Fifty prominent citizens of Detroit came to the consecration, which was also attended by twenty-four Archbishops and Bishops, including Archbishop O'Brien, of Halifax, by one hundred visiting priests, of whom twenty-five were from the Diocese of Detroit, and eighty clergymen of the Archdiocese of Baltimore. Dr. Foley had established schools during his mission in Baltimore, a house of industry and other useful works. The Sunday after his consecration, being St. Martin's Day, was celebrated with great ceremony at St. Martin's Church, Baltimore, of which Dr. Foley had been pastor, and here he performed his first Episcopal functions by confirming a class of children prepared for the sacrament during his pastorate. On the same day he pontificated at St. Martin's. Bishop Foley was received and installed at Detroit with great rejoicing. He took an active part in promoting the holding of the Catholic Lay Congress at Baltimore in November, 1889, and attended the same. The Diocese of Detroit now possesses one hundred and forty-five priests, one hundred and sixty-four churches, thirty stations and fifteen chapels, a theological seminary with seventy-five students, one college, nine academies, sixty-one parochial schools with over thirteen thousand children attending them, five orphan asylums and a Catholic population of one hundred and twenty-five thousand. The Jesuit College of Detroit is an important work.





RIGHT REV. HENRY JOSEPH RICHTER, D.D.
Bishop of Grand Rapids.



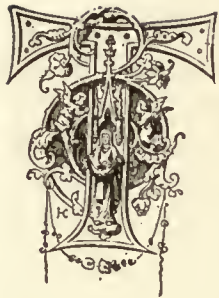
RIGHT REV. JOSEPH DWENGER, D. D.
Bishop of Fort Wayne.



RIGHT REV. JOHN S. FOLEY, D. D.
Bishop of Detroit.

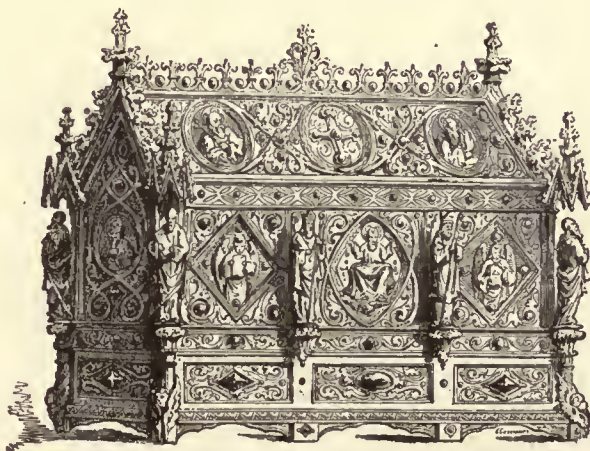
RIGHT REV. JOSEPH DWENGER, D.D.,

SECOND BISHOP OF FORT WAYNE.



HE French records at Montreal and Quebec show that Cavalier de la Salle visited the site of Fort Wayne and erected a stockade there as early as 1680, on his way from the St. Joseph's of Michigan to Fort Frontenac; if this be so Fort Wayne, and not Vincennes, is the oldest settlement in Indiana. Bishop Dwenger was born at St. John's, near Minster, Ohio, in 1837; his parents were from Arkrum, Hanover. At the age of three years, having lost his father, his mother carried him to Cincinnati and sent him to Holy Trinity School. At twelve he lost his mother; but he found a friend in Father Kunkler, who sent him for instruction to the Fathers of the Precious Blood. He made his ecclesiastical studies with the Fathers of the Precious Blood and at Mount St. Mary's of the West, and was ordained as a member of the Order of the Precious Blood by Archbishop Purcell on September 4, 1859. For three years he was professor and director at the Seminary of the Precious Blood. His first missionary work was at Wapakoneta and at St. Mary's. The Fathers of the Precious Blood made him secretary and consultor of the order, and he rendered services at the Carthagenia Seminary. As a missionary he traversed considerable parts of the States of Ohio, Kentucky and Indiana. In 1872 he was appointed second Bishop of Fort Wayne,

succeeding Bishop Luers, and was consecrated by Archbishop Purcell on April 14, 1872; he was then only thirty-five years old and the youngest American Bishop. The great University of Notre Dame, under the Fathers of the Holy Cross, and St. Mary's Academy, under the Sisters of the Holy Cross, are in this Diocese. At the time of his consecration in 1872 the Diocese possessed sixty-nine priests, seventy-seven churches and seven more building, and fourteen chapels, one hospital, one college, six religious institutions, an orphan asylum, fourteen female literary institutions and fifty thousand Catholics; also the Poor Hand-maids of Jesus Christ, Brothers of the Holy Cross, Sisters of Providence and Sisters of the Precious Blood. The great work of Bishop Dwenger has been the Catholic education of his people, and for this purpose his labors have been directed to the erection of parochial schools; he has systematized the entire Catholic school interests of his Diocese, has organized the school board and made it an important factor; publishes school reports annually and secures from the people a hearty support of the Catholic schools. The Diocese now possesses under Bishop Dwenger's energetic administration one hundred and nineteen priests, one hundred and twenty-six churches and nineteen chapels, twenty seminaries, one university, seven academies, sixty parochial schools with nearly seven thousand five hundred pupils attending them, and two orphan asylums.



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RIGHT REV. HENRY JOSEPH RICHTER, D.D.,

FIRST BISHOP OF GRAND RAPIDS.



HE Right Rev. Henry Joseph Richter is one of the many German Bishops, who have done so much in the West and Northwest to advance the interests of the Catholic Church, and who, in sections where the German Catholic element prevails, have organized and held fast that element in the safe embraces of the Church. He was born at Neuen Kirchen, Grand Duchy of Oldenburg, on April 9, 1838. His earliest education was acquired in the schools of his native town. At the age of fifteen, in 1854, he came to the United States, and became a pupil of St. Paul's school in Cincinnati in 1855. Having determined to embrace the priestly calling he continued his studies at St. Xavier College, Cincinnati, at the Seminary of Bardstown, and at Mount St. Mary's. Desirous of making his preparation for the priesthood as complete as possible, he next went to Rome, in 1860, continued his studies in the American College, graduating in 1865, and was ordained a priest by Cardinal Patrizzi, on June 10 of that year; he received the degree of Doctor of Divinity. He was made Vice-President of Mount St. Mary's of the West, on his return home, and successively taught philosophy, dogmatic theology, and liturgy. In 1870 he commenced missionary work; he organized St. Lawrence's parish and founded its church, thus showing equal ability in college and on the

mission; he also became Superior of Mount St. Vincent's Academy and a member of the Diocesan Committee of Investigation. In whatever position he found himself placed by the authorities of the Church he exerted energy, zeal and ability. Pope Leo XIII. created the Diocese of Grand Rapids in Michigan, May 19, 1882, and by the recommendation of the Bishops Right Rev. Henry Joseph Richter was appointed its first Bishop and was consecrated by the Right Rev. William Henry Elder, then Co-adjutor and Administrator of Cincinnati, on April 22, 1883, in St. Andrew's Church in Grand Rapids, his Cathedral, and immediately went to work in organizing and building up the new Diocese, which already possessed Franciscan Fathers in charge of the Indian mission at Cross Village, and the Sisters of Charity, of Notre Dame, of the Immaculate Heart of Mary, of Providence and Sisters of St. Francis and St. Dominic. There were also an asylum, two hospitals, thirty-three churches and a number of stations visited, thirty-three priests, seventeen parochial schools with nearly three thousand pupils, and between forty and fifty thousand Catholics. Now it possesses sixty-nine priests, of whom ten are regulars, one hundred and nine churches, fifty-eight stations and ten chapels, thirty-six seminaries, thirty-eight parochial schools with nearly seven thousand five hundred children attending, two orphan asylums, and nearly fifteen thousand Catholic families, and is well organized as required by the last Plenary of Baltimore.







RIGHT REV. FRANCIS SILAS CHATARD, D. D.
Bishop of Vincennes.



RIGHT REV. JOSEPH RADEMACHER, D. D.
Bishop of Nashville.



RIGHT REV. WILLIAM G. MCCLOSKEY, D. D.
Bishop of Louisville, Ky.

RIGHT REV. WILLIAM GEORGE McCLOSKEY, D. D.,

FOURTH BISHOP OF LOUISVILLE.



R. McCLOSKEY is the ruler of a Diocese which was sanctified by the labors and virtues of such saintly prelates as Bishops Flaget and David. He belongs to a family

which has given several members to the altars of the Church. He is a native of the city of Brooklyn, New York, where he was born on November 10, 1823. At an early age he became a student of Mount St. Mary's College, Emmettsburgh, the mother of Bishops, and having accepted the inward call to the priesthood, he immediately entered the seminary there and made a successful course of theology. He was ordained in old St. Patrick's Cathedral at New York on October 6, 1852. His brother, Father George McCloskey, being then pastor of the Church of the Nativity, he became an assistant priest of the parish for one year. He was now recalled to his alma mater as a professor, and in 1857 he became director of the seminary and Professor of Moral Theology and Sacred Scripture. In the meantime Pope Pius IX. had founded the American College at Rome, and as Dr. McCloskey was the choice of the American Bishops, he was appointed by the Holy Father to be the first president of that institution, in December, 1859. This noble college flourished

under his able administration. In 1865 Dr. McCloskey visited nearly all the Bishops in the United States and enlisted their interest and support for the American College of Rome. He was received by all the prelates with the warmest sympathy, and his appeals secured the permanent success of the college. He also represented its interests at the Second Plenary Council of Baltimore in 1866. The See of Louisville, Kentucky, having become vacant by the death of Bishop Lavialle, Dr. McCloskey was appointed by the Holy Father to succeed him. He was consecrated on May 24, 1868, and lost no time in assuming the arduous duties of the episcopate. Desiring to establish and maintain ecclesiastical discipline and order for the sake of promoting the dignity and sanctity of the priesthood, discontents arose and appeals to Rome were taken, but all the feeling arising therefrom passed away, and the Diocese which a Flaget had edified is prosperous and united. When Dr. McCloskey went to Louisville in 1868 the Diocese had eighty-four priests, seventy-five churches, five male and six female religious houses, fourteen female academies, twenty-five parochial schools and eighty thousand Catholics. Now the numbers are increased to one hundred and thirty-two priests, one hundred and twenty churches, ninety-two stations, twenty-two chapels, five theological seminaries, three colleges, twenty-five academies, one hundred and thirty-two parochial schools, with an attendance of ten thousand children, three orphan asylums and a Catholic population of a hundred and thirty-five thousand.



RIGHT REV. JOSEPH RADEMACHER, D.D.,

FOURTH BISHOP OF NASHVILLE.



BISHOP RADEMACHER was called upon to continue the active and successful works of Bishop Feehan in Tennessee, and has bravely met the duties and labors of his position. He is a native of Westphalia, Michigan, where he was born on December 3, 1840, and disclosed from an early age evidences of a devout soul and an active mind. Having been sent to the Benedictine College of St. Vincent, near St. Vincent's Abbey, in Westmoreland county, in the State of Pennsylvania, he made a successful classical course, and, embracing the vocation to the priesthood, he made his ecclesiastical studies at the Theological Seminary of St. Michael at Pittsburgh, and was remarkable there also for earnest application and edifying devotion. He received ordination in the priesthood from the hands of Right Rev. John Henry Luers, of Fort Wayne, to whose Diocese he became attached, and was immediately assigned to missionary duty at the congregation at Attica, in the State of Indiana, and having other missions to attend, he spent six years in active and devoted missionary work, greatly to the satisfaction of his Bishop. At Columbia City he served faithfully the Church of St. Paul as its

pastor, and after eight years of faithful service there Bishop Dwenger selected him for pastor of the important Church of St. Mary Mother of God, at Fort Wayne. This was the most important and difficult position he had held, and in the midst of embarrassments he succeeded admirably in his pastoral administration. He showed such capacity for business that he was also appointed Chancellor of the Diocese of Fort Wayne, a duty which was interrupted by his appointment to the second and most important pastoral charge in the Diocese, that of the Church of St. Mary at Lafayette, second only to the Cathedral. In 1883 he was called to the episcopal office, was appointed Bishop of Nashville, and was consecrated by his predecessor, Dr. Feehan, on June 24, 1883. So good and sedulous a pastor has proved himself a good Bishop. The Diocese has the priests of the Precious Blood, of St. Dominic and St. Francis, and the Dominican Sisters, Precious Blood Sisters, Sisters of Mercy, of the Good Shepherd, Ursulines and Sisters of Charity. It has now, in 1890, twenty-eight priests, of whom thirteen are regulars; thirty-seven churches, forty stations and ten chapels, seven theological students, one college, five academies, sixteen parochial schools, one hospital, two orphan asylums and a Catholic population of about eighteen thousand. At Memphis there is a school for colored children.



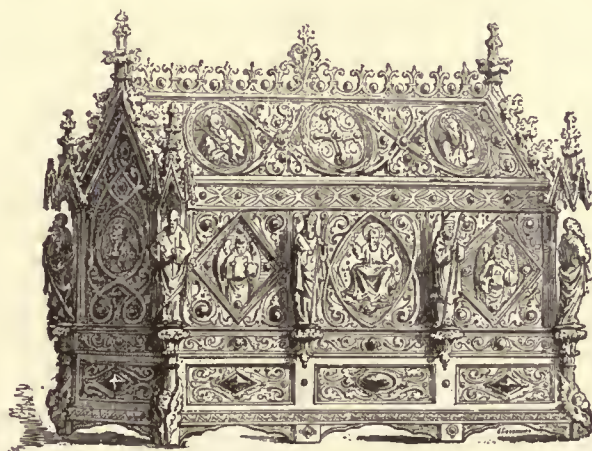
RIGHT REV. FRANCIS SILAS CHATARD, D.D.,

FIFTH BISHOP OF VINCENNES.



CALLED upon to govern the Diocese which a saintly Bruté had organized and which had been conducted by the laborious administrations of Bishops Hailandière and Saint Palais, Dr. Chatard has brought to his labors many of the virtues of his predecessors. Descended from a French family, fugitives from the negro massacre at San Domingo, he was born at Baltimore, on December 13, 1834. His grandfather and father had been eminent physicians, and Francis Silas accepted the profession which had become traditional in his family. He made his classical studies at Mount St. Mary's and was graduated with honor in June, 1853. He abandoned the profession of medicine for the altar in 1857, and was sent by Archbishop Francis P. Kendrick to the Urban College at Rome, where he made a full and successful course, received the degree of Doctor of Divinity and was ordained in August, 1863. He was soon afterwards appointed Vice-Rector of the American College at Rome, and when the Rector, Dr. McCloskey, was appointed Bishop of Louisville, Dr. Chatard was selected for his successor. In this prominent and important office he was distinguished by the energy and wisdom of his administration, and while the students of the college gratefully acknowledged his worth, and the Holy Father appreciated his

labors, the American Bishops at home received many services at his hands. Many of our Bishops at the Vatican Council felt indebted to him for important attentions, and Pope Pius IX. only gave expression to the universal sentiment when he presented to him an elegant gold medal as a mark of his admiration and friendship. His sedulous labors impaired his health; as a relief and change of air, he visited his native country in 1878, but employed his time in obtaining contributions to the American College at Rome. Returning to Rome with restored health, and with substantial aid for his college, he ardently resumed his labors there. The See of Vincennes became vacant, in 1877, by the death of Bishop de Saint Palais, and Dr. Chatard was appointed to succeed him. He was consecrated on May 12, 1878. He has made an active and good Bishop of Vincennes; he resides at Indianapolis, at St. John's Church. While fostering the former foundations of the Diocese he is adding to the works of the Church. The Diocese possesses the Dominican and Franciscan Fathers and numerous Sisterhoods. It now contains, in 1890, one hundred and fourteen priests, of whom thirty-eight are regulars, one hundred and fifty-seven churches, sixteen chapels and twelve stations, thirteen thousand two hundred and fifty children attending Catholic schools, thirty clerical students and a Catholic population of about eighty-six thousand two hundred, and St. Meinrad's, headquarters of the Benedictines.





St. John's Cathedral, Milwaukee, Wis.

CHAPTER VIII.

PROVINCE OF MILWAUKEE.

History of the Archdiocese of Milwaukee, and of the Suffragan Dioceses of Green Bay, La Crosse, Marquette and Sault St. Marie.

ARCHDIOCESE OF MILWAUKEE.



THE growth in the Northwest was so great in Catholic population, especially in German Catholics, that a new See became necessary and so it was decreed in 1843. The new See was located at Milwaukee, and Right Rev. John Martin Henni was appointed its first Bishop; he was consecrated at Cincinnati by Bishop Purcell on March 19, 1844. Starting for

his See on April 19, the Bishop arrived at Milwaukee on May 3, and was accompanied by the Rev. Michael Heiss, who became his successor. The Diocese embraced the Territories of Wisconsin and Minnesota, now the seat of two Metropolitan Provinces, and contained five priests, as many frame chapels and about eight thousand Catholics. The work was all missionary work for Bishop and priests; visitations of the Bishop were long and arduous, and resulted in organizing small congregations in many

places. The Cathedral of St. John was commenced in 1847, but the pressing necessity for an orphan asylum caused the suspension of the work on the church for the asylum. Religious communities were introduced and first of all the Schools Sisters of Notre Dame. Next came the Dominican Fathers, who opened their college at Sinsinawa; the Franciscan Brothers and Sisters came and went bravely to work, and the Dominican Sisters opened a house at Benton; and the Capuchins were organized and have to this day continued their good work. The visits of Bishop Henni to Europe secured most important aid for his vast Diocese. The Diocese was ably represented at the Councils of Baltimore by Bishop Henni, who in the second Plenary Council of 1866 secured the division of his Diocese by the erection of the See of La Crosse and Green Bay. Schools, academies and asylums were multiplied, and in 1877 St. Vincent's Infant Asylum was founded and placed in charge of the Sisters of Charity. St. Mary's Asylum at Elm Grove owes its foundation to Louis I., King of Bavaria, in 1859. The Cathedral was dedicated on July 21, 1853; the services were conducted by Archbishop Bedini, the Pope's Ab-Legate, and the sermon was preached by Archbishop Hughes. The action of Bishop Henni in the case of the unfortunate ex-monk Leahy, who had been a slanderer of the Church and was now serving out a life-imprisonment for the murder of his wife's paramour in the State prison at Fond-du-

Lac, was truly representative of Catholic charity; after well testing the sincerity of Leahy the Archbishop received the recantation of his calumnies and the evidence of his repentance for his crimes and admitted him the sacraments. Milwaukee became to a great extent a Catholic city, and in the vast field of Wisconsin and Minnesota the foundations of future Episcopal Sees were laid, and St. Paul, now a Metropolitan city, was greatly the result of Catholic energy and growth. In 1875 Milwaukee was raised to the dignity of a Metropolitan See and Bishop Henni became an Archbishop, with the Bishops of Green Bay, La Crosse, Marquette, Sault Ste. Marie, St. Paul and of the Vicariate of Northern Minnesota and Dakota as suffragans. The pallium was conferred on Archbishop Henni at the Cathedral of St. John by Bishop Heiss, in July, 1875. The pallium had been brought from Pius IX., by Monsignor Roncetti, on the occasion of the elevation of Archbishop McCloskey to the Cardinalate. Archbishop Henni died on September 7, 1881, and was succeeded by Archbishop Heiss, who had already, and ever since March 14, 1880, been his Co-adjutor under the title of Archbishop of Adrianapolis. For nine years the Archdiocese of Milwaukee has been ably administered by Archbishop Heiss. He died at La Crosse, Wisconsin, on March 26, 1890. His successor, Dr. Katzer, of Green Bay, Wisconsin, an equally able divine, was consecrated in 1891.



DIOCESE OF MARQUETTE AND SAULT STE. MARIE.

THE Vicariate Apostolic of the Northern Peninsula of Michigan was erected by the Holy



Right Rev. Ignatius Mrak.

See in 1853, and that apostolic man, Right Rev. Frederic Baraga, was appointed Vicar Apostolic; he had already sanctified that region by his labors and virtues; he was consecrated under the title of Bishop of Amysonia on November 1, 1853, and the Vicariate then possessed six churches, five priests, and five schools. The jurisdiction of Dr. Baraga was increased by the transfer to him of five counties in the Southern Peninsula by Bishop Lefevre, of Detroit, of the Apostle Islands by Bishop Henni, of Milwaukee, and a like transfer was made by Dr. Loras, Bishop of Dubuque; Bishop Baraga thus had sixteen priests, fourteen churches, and six thousand Catholics, embracing a considerable number of Catholic Indians. On January 9, 1857, the Holy See transformed the Vicariate into the Diocese of Sault Ste. Marie, and Dr. Baraga became Bishop of the new See. St. Mary's was the Cathedral at the Sault. On October 15, 1865, Marquette was made the Episcopal city instead of the Sault. Bishop Baraga became Bishop of Marquette, and St. Peter's became the Cathedral. From 1866 to 1868 Bishop Baraga suffered from paralysis, and died as he had lived, at his post,

on January 16, 1868. On his death the above ceded territories reverted to their respective Dioceses. Right Rev. Ignatius Mrak was appointed Bishop of Marquette, and was consecrated by Archbishop Purcell, at Cincinnati, on February 7, 1869, and, on taking possession of the Diocese, found twenty-one churches, fifteen priests, and twenty-two thousand Catholics. In consequence of his ill-health he resigned in 1878; in 1881 he received the title of Bishop of Antinoe; resided at Marquette until 1884, when he removed to Eagle Town. Right Rev. John Ventin became third Bishop of Marquette in September, 1879, when the Diocese possessed twenty-seven churches, twenty priests, five female religious houses, three charitable institutions, and three academies.

The Diocese has been thoroughly organized under the plan presented by the Third Plenary Council of Baltimore, with council, secretary, procurator fiscalis, moderator for matrimonial cases, notary, examiners of the clergy and school board. There is also an organized fund



St. Peter's Cathedral, Marquette.

for the support of infirm priests. The statistics of the Diocese show a rapid and solid progress.

DIOCESE OF LA CROSSE.

THE Holy See erected the Diocese of La Crosse in 1868; it comprises all that part of the State of Wisconsin which lies north and west of the Wisconsin River, and formed before this part of the Diocese of Milwaukee. Right Rev. Michael Heiss, then President of the Salesianum at Milwaukee, was appointed its first Bishop, who was consecrated on September 6, 1868. The Diocese at this time possessed forty-seven churches and fifty-two stations, fifteen priests and three clerical students in the Salesianum. One of the first acts of the new Bishop was to bring on the Franciscan Sisters, and place them in charge of the parish school of St. Joseph's parish in La Crosse. Such was the rapid progress of this order that now they have charge of twenty-seven parochial schools in this Diocese, and forty-two in all, two hospitals, and an asylum; their mother-house is Saint Rose de Viterbo, at La Crosse. The Jesuits have also entered the Diocese, and founded their Novitiate and Scholasticate at Prairie du Chien, and give missions on application. Also the Franciscan Fathers have come, and have located at Superior City. The Diocese also then received the School Sisters of Notre Dame, the Sisters of the Third Order of St. Francis, the Sisters of St. Joseph, and the Poor Handmaids of Christ. St. John's College, at Prairie du Chien, was opened by the Christian Brothers. On March 18, 1880, the Bishop was called to Milwaukee, to become Co-adjutor to Archbishop Henni, and Right Rev. Kilian C. Flasch was



St. Joseph's Cathedral, La Crosse, Wisconsin.

appointed second Bishop of La Crosse. At this time the Diocese possessed fifty priests, ninety-six churches, five chapels, twenty-five stations, four institutions, twenty-two parochial schools, and nearly fifty thousand Catholics.

DIOCESE OF GREEN BAY.

THE See of Green Bay was erected by the Holy See in 1868, comprising that part of the State of Wisconsin which is situated north of Fox and Manitowoc Rivers and east of Wisconsin River. Rev. Joseph Melcher was appointed first Bishop; he was consecrated by Archbishop Peter Richard Kenrick on July 12, 1868, at his own former Church of St. Mary, at St. Louis. The clerical force of the Diocese consisted of sixteen priests, and the Catholic population numbered over fifty thousand, and were of many nationalities. The

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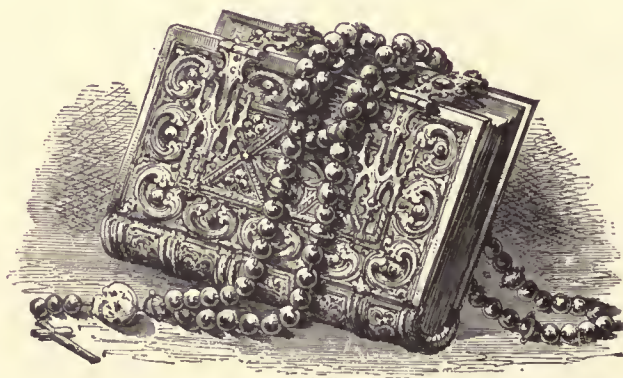
Sister Levistes of Mary and the Franciscan and Dominican Sisters were introduced, and the Schools of the School Sisters of Notre Dame increased. A fine Episcopal residence was erected and preparations made for commencing a cathedral, for which purpose St. Mary's German Church then served. Bishop Melcher died on December 20, 1873, leaving fifty-six priests, sixteen clerical students, ninety churches and chapels, two thousand children attending Catholic schools, and a Catholic population of sixty



St. Francis Xavier's Cathedral, Green Bay, Wis.

thousand. In 1875 the Diocese of Green Bay received as its Bishop Right Rev. Francis Xavier

Krautbauer, who was consecrated at St. John's Cathedral, Milwaukee, by Archbishop Henni on June 29, 1875. The new Cathedral of St. Francis Xavier was commenced in 1876; the corner-stone was laid on October 2; on November 16, 1879, divine service was held in it, and it was finished and consecrated on November 21, 1881. The Ursuline Academy was established in 1877, and the asylum was soon also founded and opened, and a Belgian Asylum in Brown county. The Sisterhood House of Notre Dame was erected in 1883. In 1884 Bishop Krautbauer represented the Diocese in the Third Plenary Council of Baltimore. He died on December 17, 1885. The Diocese next received for its Bishop the former Vicar-General, Right Rev. Francis Xavier Katzer. The last work of Bishop Krautbauer was to assist his Vicar-General in erecting the fine Catholic school-house. The Diocese has been organized agreeably to the decrees of the last Plenary Council.







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MOST REV. FREDERICK XAVIER KATZER, D.D.

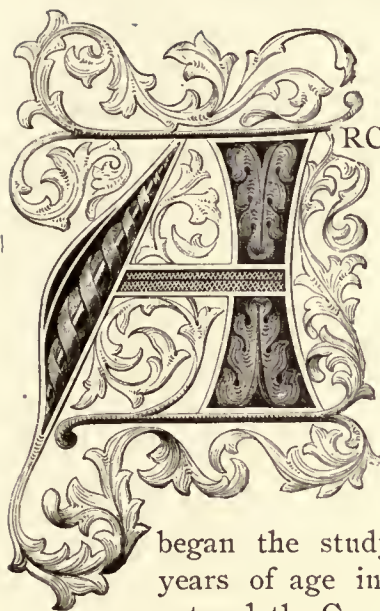
Archbishop of Milwaukee, Wis.



Portrait of [illegible]
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MOST REV. MICHAEL HEISS, D.D.,

FIRST BISHOP OF LA CROSSE AND SECOND ARCHBISHOP OF MILWAUKEE.



ARCHBISHOP HEISS is a representative Western and German Bishop, both by his energy and practical judgment, and by his labors and methods. He was born at Pfahldorf, in Bavaria, on April 12, 1818. He began the study of Latin at nine years of age in the local schools, entered the Gymnasium at Newburg a good scholar, and was honorably graduated there in 1835, at seventeen. His first choice of a profession was the law, but like another Ligouri he abandoned it for the priesthood. He made his theological studies at the University of Munich, and there he enjoyed the instructions of such professors as Goesses, Moehler and Döllinger. He continued his sacred studies at Eichstadt Seminary, and received ordination from the hands of the distinguished Cardinal Reisach, on October 18, 1840. He abandoned a curacy in his native country to devote himself to the American Mission, and his first labors here were at the Church of the Mother of God at Covington, Kentucky. He was a warm friend of Dr. Henni, and accompanied that prelate to the new See of Milwaukee in 1844, became his secretary, and performed active missionary work in a large district extending fifty miles north of Milwaukee. St. Mary's Church in Milwaukee was established by him in 1846, and after spending two years in Europe to recruit his injured health, he became the Rector of the Salesianum. He also published several fine theological works. At the first division of the Diocese, by the erec-

tion of the See of La Crosse, he was chosen its first Bishop, and was consecrated on September 6, 1868. Though a new Diocese, that part of Wisconsin which it embraced had been visited by the French missionaries a hundred and fifty years before, and the old French town of Prairie du Chien was within it. The Diocese then possessed forty churches and fifteen priests, being nearly three altars for each priest to attend. Bishop Heiss introduced the Franciscan Sisters, the Christian Brothers and the School Sisters of Notre Dame. Such was the growth of the Church and her institutions under his energetic administration, that, in 1880, when he went to Milwaukee to become the Co-adjutor of Archbishop Henni, the Diocese of La Crosse possessed fifty priests and one hundred and twenty-six churches, chapels and stations. After administering the Archdiocese as Co-adjutor for eighteen months he became Archbishop of Milwaukee on the death of Dr. Henni, on September 7, 1881. In the Councils of St. Louis and Baltimore he was a useful prelate, and he was appointed by Pius IX. a member of one of the great commissions in the Vatican Council. Under his administration the Archdiocese of Milwaukee now contains two hundred and thirty-one priests, of whom thirty-five are regulars, two hundred and sixty-nine churches, one theological seminary, four colleges, one normal school, three hospitals, one deaf-mute institute, seven academies, one hundred and thirty-six parochial schools with twenty thousand pupils, four orphan asylums, and a Catholic population of one hundred and eighty thousand. Since the above went to press the wires have announced the death of Archbishop Heiss. His successor has not been appointed. See his death noticed in the "Archdiocese of Milwaukee."

RIGHT REV. FREDERICK KATZER, D. D.

THIRD BISHOP OF GREEN BAY.



HAVING been intimately associated with the Right Rev. Francis Xavier Krautbauer, late Bishop of Green Bay, in the management and administration of the affairs of that Diocese, Bishop Katzer, on succeeding to the See, brought to his high office great experience, detailed local knowledge and fine ecclesiastical training. The Diocese of Green Bay, owing to the many varied nationalities the Catholic body contains, has been aptly called the "Polyglot Diocese," and Bishops Melcher, Krautbauer and Katzer have exercised great skill in governing it successfully and peacefully. Right Rev. Frederick Katzer was born on February 7, 1844, at Ebensee, in the Diocese of Linz, in Austria. After receiving solid elementary instruction in the local schools of his native town, he made his classical and philosophical course of studies in the celebrated Gymnasium conducted by the Jesuit Fathers on the Freienberg, near Linz. He decided to embrace the priestly vocation when quite young, and also dedicated himself to the American Missions, and with this view he came to America, arriving at Milwaukee on May 19, 1864. He entered the Salesianum, at Milwaukee, which is the Diocesan Seminary, named in honor of St. Francis de Sales, where he completed his theological studies, and by his direct-

ness of purpose, sedulous application to study and his good example, he won the confidence of all who witnessed his career. He was ordained at Milwaukee, for that Diocese, on December 21, 1866. Having been appointed one of the faculty of the Salesianum, he continued to serve with ability that institution for nine years, in various capacities, first as professor of mathematics, then of philosophy, and finally of dogmatic theology. In 1875, when Bishop Krautbauer succeeded Bishop Melcher as Bishop of Green Bay, he appointed Father Katzer his secretary, much to the regret of the students of the Salesianum. In 1878 he was appointed Vicar-General of the Diocese. In these offices he rendered invaluable services to his Bishop and to the Diocese. When Bishop Krautbauer died, in December, 1885, Father Katzer was appointed administrator of the Diocese by the express wish of the dying Bishop, and on May 30, 1886, he was appointed Third Bishop of Green Bay. He was consecrated in the Cathedral of Green Bay, on September 21, 1886. The Diocese now possesses one hundred and eight priests, one hundred and sixty-seven churches, eleven stations and twenty-four chapels, nine theological students, seventy parochial schools with an attendance of nearly ten thousand five hundred pupils, three orphan asylums and a Catholic population of one hundred thousand.





RIGHT REV. JOHN VERTIN, D.D.
Bishop of Marquette, Mich.



RIGHT REV. KILIAN C. FLASCH, D.D.
Bishop of La Crosse, Wis.



MOST REV. MICHAEL HEISS D. D. (*Deceased*).
Archbishop of Milwaukee.

RIGHT REV. KILIAN C. FLASCH, D.D.,

SECOND BISHOP OF LA CROSSE.



BISHOP FLASCH is by birth a Bavarian, and was born at Retzotadt, a small village in the Diocese of Würzburg, on July 16, 1831. While assisting his father on his farm, his love of learning was so great as a boy that he sought and found opportunities of attending the local schools at the same time. In 1847 he was brought to this country by his parents. He made his classical course at the University of Notre Dame, and as he progressed in age and study he decided on embracing the holy ministry, entered the Milwaukee Preparatory Seminary as a theological student, and when the Salesianum was opened, in 1856, at Milwaukee, he was among the first students. He made a complete and successful course of theological studies at this seminary, under the eyes of Bishop Henni, and on December 16, 1859, he was ordained by that prelate. Such was the religious atmosphere of his home that three of his sisters became Sisters of Notre Dame. Father Flasch served his first missionary field at Laketown for little less than a year. In October, 1860, he was disciplinarian and professor in his alma mater, the Salesianum, and such was the unsparing labor with which he filled these positions that his health broke down.

His relaxation and repose consisted in missionary work again at Elm Grove; and here he erected St. Mary's Orphan Asylum, now in charge of the Sisters of Notre Dame. In 1874 he was again recalled to the Salesianum, where he occupied the responsible position of Spiritual Director and Professor of Moral Theology. In 1879 he succeeded Rev. Dr. Wapelhorst as Rector of the Salesianum. In 1881 Bishop Heiss, of La Crosse, having come to Milwaukee as Coadjutor, Dr. Flasch was appointed second Bishop of La Crosse, and was consecrated by Bishop Heiss, on August 24, 1881. He lost no time in assuming the arduous duties of the episcopate. The Diocese then possessed fifty-five priests, eighteen religious brothers and one hundred and sixty-three sisters, one hundred and thirty-three churches, chapels and stations, two convents, one college and one academy, forty-eight parochial schools, two orphanages and forty-eight thousand Catholics, of whom fifteen hundred were Indians. The Diocese of La Crosse, under his vigorous and successful administration, now contains, in 1890, ninety-seven priests, one hundred and fifty-six churches, of which seventy-seven have resident pastors, one hundred and twenty stations and twelve chapels, eighteen theological students, one academy, fifty-eight parochial schools with six thousand pupils, two orphan asylums and a Catholic population of sixty-seven thousand.



RIGHT REV. JOHN VERTIN, D.D.,

THIRD BISHOP OF MARQUETTE.



HE French and Indian names born by cities and counties, historically indicating the origin and growth of Catholicity in this Diocese, such names as Marquette, Allouez, Baraga, Ontonagon, Sault Sainte Marie, St. Ignace and others, give a special interest to the active field of religion so well presided over by Bishop Vertin. He was born at Rudolfswerth, Carniola, on July 17, 1844. He was always a devout youth, and as he grew up he dedicated himself to the altar, a choice which his pious parents generously encouraged. At the age of eighteen he came to America, whose missions he aspired to serve. His father, whose business brought him to the United States and to Michigan, wisely placed his son under the direction of that apostolic man and missionary Bishop, Right Rev. Frederick Baraga, one of whose successors he afterwards became. Bishop Baraga sent young Vertin to the Salesianum, at Milwaukee, to be educated as a priest for the Diocese of Marquette. He ardently corresponded with his opportunities, and having received minor orders from Archbishop Henni in 1865, he returned to Marquette, where he was ordained

by Bishop Baraga on August 31, 1869. He was the first priest ordained at Marquette, and the last priest who received the crism of the priesthood from the hands of that heroic Bishop. Father Vertin's first mission was at Houghton, where he gave his best services to a congregation of mixed nationalities and languages for five years. The difficult mission of Negaunee was his next field of self-sacrificing labors, and here, too, he gently and zealously accommodated himself to all, and edified all by his zeal and good example. In 1878, when Bishop Mrak resigned the See of Marquette, Father Vertin was nominated by the Bishops of the ecclesiastical Province of Milwaukee for appointment to that See, and he was accordingly appointed. He was consecrated by Archbishop Heiss on September 14, 1879. His work as Bishop, like his missionary work as a priest, has proved successful and fruitful. The Diocese then contained twenty-seven churches, twenty priests, five female institutions, three charitable institutions, three female academies, and twenty thousand Catholics. Now these statistics have been advanced to fifty-one priests, fifty churches, sixty-five stations, all the congregations have Catholic schools except fifteen, two orphan asylums, two hospitals, and a Catholic population of forty thousand.





St. Louis Cathedral, New Orleans, La.

CHAPTER IX.

PROVINCE OF NEW ORLEANS.

History of the Archdiocese of New Orleans and of the Suffragan Dioceses of Galveston, Little Rock, Mobile, Natchez, Natchitoches, San Antonio, Vicariate Apostolic of Brownsville, Texas, and Prefecture Apostolic of the Indian Territory.

ARCHDIOCESE OF NEW ORLEANS.



THE Diocese of New Orleans, which originally bore the title of Diocese of Louisiana and the Floridas, is the second most ancient in our country. Erected by the Holy See in 1793, Right Rev. Louis Penalver y Cardenas was appointed first Bishop. He was consecrated at Havanna in 1793. Coming from Havanna he reached New Orleans in 1794. The Cathedral of St. Louis had been completed by Don Andres Almonaster. The Diocese was organized by Bishop Penalver y Cardenas. A chapter and two canons were appointed, and all was done that zeal and generosity could suggest

to bring about necessary reforms and restore religion both among the clergy and laity. Gifted with ample means, he lavished it on works of charity and religion, but his noble efforts met with but little encouragement. On July 20, 1801, he left Louisiana to accept the See of Guatemala. Right Rev. Francis Porro, a Franciscan priest of the Convent of Santi Apostoli at Rome, was appointed Bishop of Louisiana, but he was never consecrated and never came to America. In 1804 the extensive territories of Louisiana were ceded by France to the United States. Bishop Carroll received the administration of it, Father Thomas Hasset acting as his Vicar-General. Fathers David and Nerrinckx had successively declined the appointment, and

it was not until 1812 that Right Rev. William Louis Dubourg arrived as Administrator Apostolic. He labored under difficulties for the restoration of faith and morals. In 1814 the Catholics of New Orleans, headed by the Administrator Apostolic, gave a grand ovation to General Jackson on his return to the city from the field of victory, Dr. Dubourg delivering the address, placing a laurel wreath on the hero's brow and singing *Te Deum* in the Cathedral. While Bishop Dubourg was visiting Rome, in 1815, the Diocese of New Orleans was created and he was appointed Bishop of that See, and he was consecrated at Rome on September 24, 1815. He returned in July, 1817, accompanied by five priests and twenty-six ecclesiastical candidates. Fathers Andreis and Rosati and M. Blanc were among his companions. While abroad he had been instrumental in creating the noble "Association for the Propagation of the Faith." On January 1, 1818, Bishop Dubourg took possession of his vast Diocese, now the seat of the two metropolitan provinces of New Orleans and St. Louis, at the latter city, deeming it best to defer his residence in New Orleans until obstacles were removed and he could assume control of the Cathedral. The Diocese now saw the Bishop surrounded with fifty-three co-laborers, whom he had gathered together, and the interests of religion received immense impetus from his and their labors and zeal. The Seminary of the Barrens was founded and placed in care of the Lazarists. A college at St. Louis soon followed, and next seven young Belgian Jesuits from Maryland were introduced, the House of Florissant founded, and the Western Province of the Order commenced. The Indian missions were confided to the Jesuits. The first Ladies of the Sacred Heart in the United States were those introduced by Bishop Dubourg; the Ursulines took fresh energy from the new order of things in Louisiana and Mississippi. At St. Louis an Episcopal house and Cathedral were erected. In 1823 the Bishop took up his residence at New Orleans in the Convent of the Ursulines, and on March 25, 1824, Bishop Rosati was consecrated as his Co-adjutor. In 1826 the Diocese of St. Louis was erected. While in Europe, in 1826, Bishop Dubourg was transferred to the French See of Montauban, and in 1828 Right Rev. Leo Ray-

mond De Neckere was preconized and consecrated on June 24, 1830, Bishop of New Orleans. The saintly Bishop had scarcely sufficient health to assume his duties, but he assumed them with heroic energy and fell a victim to his unbounded charity in the yellow fever plague of 1833. Young De Blanc, who had accompanied Bishop Dubourg to America in 1817, was now an eminent divine, succeeded as Bishop of New Orleans and was consecrated at the New Orleans Cathedral on November 22, 1835. In 1820 there were scarcely twenty Easter communicants at New Orleans. Such were the labors of Bishops Dubourg, De Neckere and Blanc that in 1838 there were ten thousand. In 1838 Texas was added to the jurisdiction of Bishop Blanc. The Lazarists were sent to Texas, which was erected into a Vicariate Apostolic, and the See of Natchez was erected, thus removing Texas and Mississippi from the Diocese of New Orleans. The Seminary was erected in 1858. The Lazarists came to New Orleans in 1842, and the Jesuits took the College at Grand Contreau, that at New Orleans and several parishes. Bishop Blanc had a long and painful controversy with the lay Trustees of the Cathedral, but finally succeeded in gaining his Episcopal rights. In 1850 New Orleans became a Metropolitan See and Dr. Blanc an Archbishop. He died on June 20, 1860. Dr. Odin, Vicar-Apostolic of Texas, was the next Archbishop of New Orleans, who was remarkable for his exalted virtues and apostolic labors. He nearly doubled the number of his priests and churches, and institutions of education and charity were erected on all sides. His services to religion were immense. He died in the odor of sanctity on May 25, 1870. The eloquent Abbé Perché, of New Orleans, was the next Archbishop of that See. He was consecrated Bishop of Abdera on May 1, 1870, and appointed Co-adjutor to Archbishop Odin, upon whose death, soon after, he became Archbishop. He received the Pallium at Rome from Pius IX. in December, 1870. He was a zealous and eloquent prelate. He introduced the Carmelites. A third Academy of the Sacred Heart was opened and three other academies and thirteen parish schools and an Asylum of the Little Sisters of the Poor founded. Ten new churches and ten chapels and several new stations, and an in-

crease in the number of the clergy, signalize his administration. He introduced the annual Thanksgiving for the victory of New Orleans. In order to relieve the financial condition of the Diocese, Right Rev. Francis Xavier Leray became Co-adjutor on October 23, 1879, and on the death of Archbishop Perch  , on December 27, 1883, succeeded as Archbishop. By his good

judgment and business knowledge he improved the condition of the Diocese. The parochial schools and academies were raised from thirty-six to seventy, and boys' academies and free schools from fifteen to forty. After a successful administration he died on September 23, 1887, and was succeeded by the Most Rev. Francis Janssens, the present Archbishop.

DIOCESE OF GALVESTON.

TEXAS was first a Prefecture Apostolic, created 1840, when Very Rev. John Timon, a Lazarist, and afterwards Bishop of Buffalo, was appointed Prefect Apostolic. Father Odin, afterwards Archbishop of New Orleans, was appointed Vice-Prefect. In 1841 Pope Gregory XVI. made this vast region a Vicariate Apostolic under Dr. Odin as Bishop of Claudiopolis, and churches were erected at Galveston, Houston, Nacogdoches, Lavaca, Fort Bent and other places. Priests and religious were obtained from Europe, Ursuline



St. Mary's Cathedral, Galveston, Texas.

Nuns, Sisters of the Incarnate Word, Brothers of Mary and Oblate Fathers were introduced. In 1847 the Diocese of Galveston was erected and

Dr. Odin became its first Bishop. He was promoted to the Archiepiscopal office at New Orleans in 1861, whereupon Rev. Claude Mary Dubuis, then pastor at San Antonio, was made Bishop of Galveston, and was consecrated on November 23, 1862, in the midst of the most trying period of the civil war. Bishop Dubuis after the war labored severely and zealously to restore the churches and institutions of the Diocese, and did good service in this direction. On September 3, 1874, the new Diocese of San Antonio and the Vicariate Apostolic of Brownsville were erected, and such had been the growth of religion and the fruits of the apostolic labors of Bishops Odin and Dubuis, that, at the time of the division of the Diocese, it possessed fifty-five churches and chapels, eighty-three priests and a hundred thousand Catholics. His severe labors had broken down the health of Bishop Dubuis, and on requesting from Rome a Co-adjutor, Right Rev. P. Dufal, then Bishop of Delcon and Vicar Apostolic of Eastern Bengal, was appointed his Co-adjutor with the right of succession, and transferred to Texas on May 14, 1878. Bishop Dufal resigned in 1880. Bishop Dubuis returned to France, and in 1881 resigned the See, whereupon Right Rev. Nicholas A. Gallagher was appointed Bishop of Canopus and administrator of Galveston, and is now successfully governing that See.

DIOCESE OF LITTLE ROCK.

THE Holy See erected the See of Little Rock, Arkansas, containing the State of Arkansas and the Indian Territory, in 1843, when Rev. Andrew Byrne, pastor of St. Andrew's Church in New York city, was appointed its first Bishop. He

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was consecrated at Old St. Patrick's Cathedral in New York by Archbishop Hughes on March 10, 1844, at the same time and place Bishop McCloskey, afterwards Cardinal Archbishop of New York, and Bishop Quarter, of Chicago,

were consecrated. The new Diocese of Little



St. Andrew's Cathedral, Little Rock, Ark.

Rock was then a vast field, with a few scattered

Catholics, and these had scarcely any churches or priests; the Catholics only numbered seven hundred, with four priests and four churches. Europe was the source to which the Bishop looked for supplies of priests, sisters and pecuniary aid. This struggle of a far off and new Diocese by its Bishop to supply his people led to a result apparently of ordinary import at the time, but which has since produced immense fruits to the whole Church in America; for Bishop Byrne obtained a small colony of the Sisters of Mercy, and he was the first thus to introduce into the United States a Sisterhood which has since wonderfully multiplied its works and institutions of mercy all over the country. Such was the poverty of this scattered flock that Bishop and priests were almost without support. The Diocese was represented in the Sixth Provincial Council of Baltimore by Bishop Byrne, and also in the First Provincial Council of New Orleans. He died at Helena, Arkansas, on June 10, 1863, leaving to his successor thirteen churches and nine priests. He was succeeded by the present Bishop of Little Rock, Right Rev. Edward Fitzgerald.

DIocese OF MOBILE.

THIS Diocese was formerly embraced within the limits of the Diocese of Louisiana and the Floridas, and the Holy See first created the Vicariate Apostolic of Mississippi and Alabama, but subsequently Pope Pius VII., by Papal Bulls of January 21, 1823, annexed the Vicariate to Florida. On July 14, of the same year, he gave Mississippi to the Bishop of New Orleans, and the Vicariate then embraced Alabama and Florida. Very Rev. Michael Portier was appointed the first Vicar-Apostolic, who was consecrated by Bishop Rosati, at St. Louis, on November 5, 1826. This Vicariate, new in its creation as such, embraced the oldest Catholic portions of our country, for St. Augustine had been founded in 1565, and Pensacola in 1696, and yet there was scarcely a trace of the noble work attempted by Dominican, Jesuit and Franciscan. Among Catholic Spaniards and Indians there was not a priest, and in the two old Spanish cities only two small churches stood with their flocks still held together. The first Bishop had

neither cathedral, residence, chapel, pectoral



Cathedral of the Immaculate Conception, Mobile, Ala.

cross, crozier or mitre, and he made the visitation of his extensive field on horseback from

Mobile to Pensacola, Tallahassee and St. Augustine. Few priests even on the frontiers labored and travelled as did Bishop Portier, who was exhausted by his labors and the diseases of the climate, but soon recovered and went to Europe for assistance, and brought back two priests and four candidates. In the meantime Mobile was erected into an Episcopal See and attached to the Spanish Province of Santiago de Cuba. Bishop Portier built a little frame church at Mobile for his cathedral, with rooms adjoining for his residence, and soon he had churches built in Montgomery, Tuscaloosa, Huntsville, Moulton and Florence. Land was acquired for a college at Spring Hill, and Father Loras, afterwards first Bishop of Dubuque, was president; after being directed by the Eudists and Priests of Mary, it passed to the Jesuits, its present conductors, in 1846. The Visitation Nuns were introduced in 1832; the frame cathedral was replaced by a modest brick church; the cornerstone of this new Cathedral of the Immaculate Conception was laid in 1835, but not finished or dedicated until 1850. The Christian Brothers were introduced, so also the Sisters of Charity, who opened a school at St. Augustine and afterwards received charge of the Mobile Infirmary. Bishop Portier died on May 14, 1859, and was succeeded by the Right Rev. John Quinlan, who was consecrated by Archbishop Blanc, in St. Louis, on December 4, 1859. The Diocese

possessed twelve churches, fourteen schools, eight secular priests, besides the Jesuit Fathers at Spring Hill. The civil war, which soon came on, prostrated all the works of religion, education and charity. The Bishop, his priests and the Sisters were all engaged in fields of battle in performing works of mercy. The churches at Pensacola and Warrington were destroyed and many of the others were in ruins. After the war Bishop Quinlan did much, under appalling difficulties, to restore, but his task was difficult. He rebuilt many ruined churches, rebuilt St. Patrick's and St. Mary's, at Mobile, and gave churches to Huntsville, Decatur, Tuscumbia, Florence, Cullman, Birmingham, Eufaula, Whistler and Three Mile Creek. The Sisters of St. Joseph and of Mercy were introduced, schools opened, and the Benedictines came and took charge of many parishes. Bishop Quinlan died on March 8, 1883. Right Rev. Dominic Manney, Vicar-Apostolic of Brownsville, Texas, next became Bishop of Mobile on March 9, 1884, but he was still charged with the Vicariate of Brownsville. Bishop Manney struggled to meet the labors of the two Dioceses he governed, but his health failed, and he resigned in October, 1884, and after seeing the present Bishop, Right Rev. Jeremiah O'Sullivan, installed, he spent his remaining days in devotion. He died at Mobile, December 4, 1885, leaving much accomplished and much to be done in the Diocese of Mobile.

DIOCESE OF NATCHEZ.

THE Diocese of Natchez was erected in 1837, and comprised the State of Mississippi, the Bulls being dated July 28. Right Rev. Thomas Heyden, of Pennsylvania, was named for first Bishop of Natchez, but owing to his declining the office, it was not until February, 1841, that Right Rev. John Mary Joseph Chanche, who had several times refused the Mitre, received the Bulls of December 15, 1840, appointing him Bishop of Natchez. He was consecrated on March 14, 1841, at Baltimore, by Archbishop Eccleston, and entered his Episcopal city alone, finding his Diocese destitute of priests and churches. Father Brogard, the only priest, was officiating at Mechanics' Hall, and the Bishop

accepted for his residence half the house of a good widow, Mrs. Giraudeau, who gladly welcomed him to Natchez, as she had seen her husband die without priests or sacraments. No Diocese could be more desolate or poorer than that of Natchez. With funds borrowed from Bishop Blanc, the Bishop of Natchez went to the North and purchased some necessary church articles, but the spirit with which he entered his office can be judged from the fact that at Baltimore he purchased and consecrated eighty-seven altars for missions which he had already determined to found. On February 24, 1842, the corner-stone of the cathedral was laid, and in the same year he founded an academy. The cathedral,

though unfinished, was dedicated on December



Our Lady of Sorrows, Cathedral Church, Natchez, Miss.

25, 1842, and on March 26, 1849, he blessed the beautiful bell presented to him by Prince

Torlanio. The Sisters of Charity entered the Diocese in 1848. Bishop Chanche died on July 22, 1853. Right Rev. James Oliver Van de Velde, of the Society of Jesus, then Bishop of Chicago, was transferred to the See of Natchez on July 29, 1853, but owing to the refusal of Bishop Melcher to accept the new See of Quincy, to which was annexed the administration of the See of Chicago, Bishop Van de Velde continued to administer the latter See, and did not depart for Natchez until November 3, 1853, and reached that See on December 18. During the two years of his Episcopate at Natchez Bishop Van de Velde founded two schools at that place, took measures for completing the cathedral, and purchased property near by for a college. He died on November 13, 1855, whereupon Archbishop Blanc, of New Orleans, became administrator. Right Rev. William Henry Elder was appointed the next Bishop of Natchez on January 9, 1857, and continued to administer its religious, charitable and educational interests with ability until 1880, when he was transferred to Cincinnati. Rev. Francis Janssens became Bishop of Natchez on May 1, 1881; was consecrated on that day. He was appointed Archbishop of New Orleans by Bulls dated August 8, 1888. Right Rev. Thomas Heslin was the next Bishop of Natchez, who was consecrated June 18, 1889.

DIocese OF NATCHITOCHES.

IN 1852 the Provincial Council of Baltimore recommended the erection of the See of Natchitoches, embracing that part of Louisiana lying north of the 31st degree; this was accordingly done by the Holy See, and Rev. Augustus Mary Martin was appointed first Bishop. He was consecrated at St. Louis Cathedral, New Orleans, by Archbishop Blanc on December 31, 1853. There were only five priests and seven churches in the Diocese; the Catholics were scattered, and both the white and the negro population had long been without adequate religious accommodations; they numbered about twenty-five thousand Catholics. Priests from Brittany were obtained, and these were devoted pastors, and several of them sacrificed their lives in the yellow fever at Shreveport. The Sisters of the Congregation of the Daughters of the Cross came to the Diocese from Tréguier, in France, in two colonies,



Cathedral of the Immaculate Conception, Natchitoches, La.

placed their Mother-House at Fairfield, and have rendered heroic services. Bishop Martin erected the Cathedral of the Immaculate Conception, and founded Societies for the Propagation of the Faith and of the Holy Childhood. In 1866 a school for colored girls was established at Natchitoches by the Ladies of the Sacred Heart; this school is no longer in existence, but it did good service. Bishop Martin died on September 29, 1875. Right Rev. Francis Xavier Leray

was the next Bishop of Natchitoches, and was consecrated at Rennes, in France, on April 23, 1877; rendered valuable services to the Diocese until October, 1879, when he was appointed Coadjutor of Archbishop Perché, of New Orleans. Right Rev. Anthony Durier, the present Ordinary of the Diocese, became Bishop of Natchitoches in 1885, and the history of this Diocese will be continued in his biography in this work.

DIOCESE OF SAN ANTONIO.

THE Diocese of San Antonio, embracing that part of Texas lying between the Colorado and the Rio Grande Rivers, except that portion south of the Arroyo de los Hermanos on the Rio Grande, and the counties of Live Oak, Bee,



Cathedral of San Fernando, San Antonio, Texas.

Goliad and Refugio, was erected on September 3, 1874, and Rev. Anthony Dominic Pellicer, of Mobile, was appointed its first Bishop. He was consecrated on December 8, 1874, by Archbishop Perché, at the Cathedral of Mobile. The new Diocese contained about forty thousand Catholics,

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thirty-five priests and seven churches; the Brothers of Mary had St. Mary's college at San Antonio, the Ursuline Nuns had an academy, the Sisters of the Immaculate Word had a hospital and orphan asylum, and there were eighteen parochial schools under the Sisters of the Immaculate Word, Sisters of Mercy, Sisters of the Immaculate Conception, and Sisters of Divine Providence. All these were reviving the work of the venerable Antonio Margil and his brethren of St. Francis in early Spanish days. In 1875 the addition for an Episcopal residence was made to the Presbytery of St. Mary's Church; St. Joseph's College and Diocesan Seminary were founded at Victoria, and during his short administration Bishop Pellicer ordained ten priests. New churches were erected, and institutions were greatly multiplied. Many new parochial schools were commenced. Though travel was not only exhausting but even dangerous at that time in Texas, so zealous were Bishop Pellicer's visitations that all parts of his extensive Diocese felt the impulse of his zeal. This amiable, indefatigable, able and zealous Bishop was an example to all, and during years of ill-health he labored with untiring zeal. He died on March 20, 1880, leaving his Diocese in possession of thirty-eight priests, fifty churches, eight stations, six ecclesiastical students, twenty-five parochial schools, and a Catholic population of forty-eight thousand. The Diocese is now flourishing under his successor, the Right Rev. J. C. Neraz.

VICARIATE APOSTOLIC OF BROWNSVILLE.

THE Vicariate Apostolic of Brownsville, embracing that part of Texas lying between the Rio Grande and Nueces Rivers, was erected in 1874 out of the large Diocese of Galveston, and Right Rev. Dominic Manucy, of Mobile, was the first Vicar Apostolic. He was consecrated as Bishop of Dulma by Archbishop Perché, in the cathedral at Mobile, on December 8, 1874, arriving at Brownsville in February, 1875, finding six secular priests and twelve Oblate Fathers laboring in this extensive but scattered flock.

The people of this part of Texas led a roving or semi-pastoral life, attending vast herds of cattle

and sheep, and scarcely having any permanent homes. He ordained five new priests, introduced the Sisters of the Incarnate Word at Corpus Christi and Brownsville, the Ursuline Nuns at Laredo, and the Sisters of Mercy at San Patricio and Refugio, and thus academies and free schools for boys and girls were established. Bishop Manucy resigned the Vicariate in 1884, was reappointed in 1885, being also Bishop of Mobile, where he died on December 4, 1885, after having transferred the Diocese of Mobile to his successor, Bishop O'Sullivan. As Vicar Apostolic he was succeeded by Right Rev. J. C. Neraz, Bishop of San Antonio.

PREFECTURE-APOSTOLIC OF THE INDIAN TERRITORY.

THE Prefecture-Apostolic of the Indian Territory was created in 1876, and embraces the Indian Missions among the Apaches, Arapahoes, Caddoes, Cheyennes, Cherokees, Chickasaws, Choctaws, Comanches, Creeks, Iowas, Kikapoos, Kiowas, Kansas, Miamis, Missonrias, Orias, Osages, Ottoes, Ottawas, Pawnees, Poncas, Pottowatomies, Peorias, Quapaws, Sacs and Foxes, Seminoles, Senecas, Shawnees, Tonkawas, Wishitas and Wyandottes. The first Prefecture-Apostolic was Right Rev. Isodore Robot, Benedictine, who died in 1887, and the Prefecture is

now governed by Very Rev. Dom Ignatius Jean. The Benedictines have charge of the Indian Missions; the Mission of the Sacred Heart of Jesus is the centre of the Missions and residence of the Prefect. There is a Monastery of the Sacred Heart and Benedictine Novitiate, and the Sisters of Mercy and Franciscan Sisters are aiding in the great work. There are three industrial schools, a female academy, six convents, four day-schools, twenty-eight stations and thirty Indian tribes, with a Catholic population of four thousand.





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MOST REV. FRANCIS JANSSENS, D.D.

Archbishop of New Orleans.

THE HISTORY OF THE
CITY OF BOSTON



The history of the city of Boston is a subject of great interest and importance. It is a city of many centuries, and its history is full of interesting events. The city was founded in 1630, and since that time it has grown to be one of the largest and most important cities in the United States. It has been the seat of many important events, and it has played a large part in the history of the country. The city is famous for its many churches, its many schools, and its many public buildings. It is also famous for its many parks and its many beautiful views. The city is a place of great beauty and interest, and it is a place that is well worth visiting.

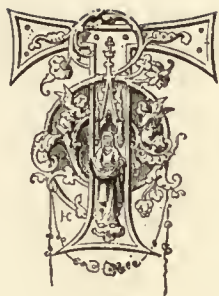




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MOST REV. FRANCIS JANSSENS, D.D.

FOURTH BISHOP OF NATCHEZ AND FIFTH ARCHBISHOP OF NEW ORLEANS.



HE Hollanders, by their practical and industrial training, their good judgment and powers of accommodation, have shown in this country a special fitness for the missions and labors of the American Church. This is shown by the numbers of them who, either as priests or as bishops, have occupied with ability places of dignity and usefulness in our midst. Archbishop Janssens is one of the most remarkable instances of this kind. He was a native of Filburg, in North Brabant, Holland, where he was born, on October 17, 1847, and where his parents and family held a fine social and business position. At an early age he followed the ecclesiastical vocation, and commenced his sacred studies at the Diocesan Seminary at Bois-le-Duc, or Herzogenbusch. When he had resolved to offer himself for labor in the American Missions he entered the American College of Louvain. After a course marked by good studies and devout deportment, he was ordained a priest on December 21, 1867. He had already been induced to affiliate with the Diocese of Richmond by the eloquent appeals of Bishop McGill, who had, in 1866, visited Louvain and addressed the students. In September, 1868, he commenced his missionary career in Virginia, and the unassuming demeanor of the young priest did not conceal his worth and usefulness. He became assistant at the Cathedral, and served the missions at Warrenton, Gordonsville and Culpepper Court-House. Such was his efficiency that he was appointed secretary, then chancellor, and in 1877 Vicar-General of the Diocese of Richmond.

He served under Bishops McGill and Gibbons with equal success, and when Bishop Gibbons was promoted to the Archiepiscopal See of Baltimore, Father Janssens was appointed administrator of Richmond. On the appointment of Bishop Keane as Bishop of Richmond, Very Rev. Francis Janssens was again appointed pastor of the Cathedral and Vicar-General. On the translation of Bishop Elder, of Natchez, to Cincinnati, Father Janssens was appointed Bishop of Natchez, was consecrated by Archbishop Gibbons in the Richmond Cathedral on May 1, 1881, and immediately visited Europe and his family in Holland, where he received a public ovation. On his return he commenced at once his arduous labors in Mississippi, extending his care to whites, the colored people, and Indians. The Diocese possessed nineteen secular priests, parochial schools for boys and girls in twelve congregations. In 1888 Bishop Janssens became Archbishop of New Orleans, when he left to his successor, at Natchez, thirty secular priests on duty, sixty churches, twenty parochial schools, a large increase of institutions, and in the Catholic population. The task he encountered in laboring for religion in Mississippi was no easy one; but in Louisiana he has the more arduous one of grappling with financial difficulties, for which he has, however, a special ability. The Archdiocese now possesses one hundred and seventy-eight priests, ninety-two churches and sixty-two chapels and stations, twenty-one clerical students, nineteen colleges and academies, seventy parochial schools, with an attendance of nearly twelve thousand pupils, nineteen asylums and hospitals and a Catholic population of three hundred thousand.



RIGHT REV. NICHOLAS A. GALLAGHER, D. D.,

THIRD BISHOP OF GALVESTON.



HE soil of Texas, and of the Diocese of Galveston especially, were sanctified by the early labors of that saintly prelate, the late Dr. Odin. Bishop Gallagher has earnestly continued the work commenced and established by his predecessors. Right Rev. Nicholas

A. Gallagher is a native of Ohio, and was born at Temperanceville, Belmont county, on February 12, 1846. After his elementary studies he made his classics and his philosophy at Mount St. Mary's of the West, and then realized the expectations raised by his early dispositions for a religious life by dedicating himself to the priesthood, and with this view he continued in the same college to make his theological studies, which he accomplished with marked success. He was ordained at Columbus, Ohio, on December 25, 1868, by Bishop Rosecrans. In 1869 he became an assistant priest to Bishop Rosecrans at St. Patrick's Church in Columbus, and was also specially charged with the care and attendance in the Cathedral chapel, and he continued these services until 1872, when he was appointed President of the Seminary of St. Aloysius in the vicinity of Columbus. When Bishop Rosecrans had himself gone to St. Joseph's Cathedral and made his residence in the Cathedral parish,

Father Gallagher was appointed to succeed him and take charge of St. Patrick's Church as its pastor, and he was also appointed Vicar-General. After the death of Bishop Rosecrans, and up to the month of August, 1880, he was Administrator of the Diocese, and in all these various positions he discharged his responsible duties with exactness, zeal and ability. So great had been his services to the Diocese of Columbus that in 1882 he was selected to rule and administer another Diocese, and was appointed Bishop of Canopus and Administrator of the Diocese of Galveston, Texas, and he was accordingly consecrated at Galveston by Bishop Fitzgerald, of Little Rock, on April 30, 1882. By his good administrative abilities and earnest zeal he has succeeded in bringing order and success out of the materials and resources at his command. When he went to Galveston, in 1882, the Diocese possessed fifty priests, forty churches, a college, twelve female academies and two other institutions and a Catholic population of twenty-five thousand. Now the Diocese has, at the beginning of 1890, forty-eight priests, sixty churches and chapels, thirty stations, sixteen theological students, one college, twelve academies, fifteen parochial schools, with an attendance of over 3,000, two asylums and a Catholic population of 41,000. Bishop Gallagher attended the Baltimore centennials in 1889.





RIGHT REV. JEREMIAH O'SULLIVAN, D.D.

Bishop of Mobile.



RIGHT REV. EDWARD FITZGERALD, D.D.

Bishop of Little Rock, Arkansas.

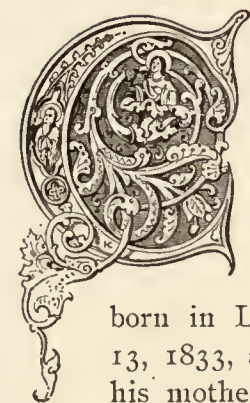


RIGHT REV. N. A. GALLAGHER, D.D.

Bishop of Galveston.

RIGHT REV. EDWARD FITZGERALD, D. D.,

SECOND BISHOP OF LITTLE ROCK.



CALLED at the close of the civil war to assume the administration of a Southern Diocese, which had been the devastated scene of hostilities, Bishop Fitzgerald accepted the task with courage and self-sacrifice. He was born in Limerick, Ireland, on October 13, 1833, and is of German descent on his mother's side. His family came to this country in 1849 when he was sixteen years old, at which age he selected as his vocation the Holy Ministry. He entered the College at the Barrens, Missouri, in 1850. He afterwards made his theological studies at Mount St. Mary's of the West and Mount St. Mary's College, Emmetsburg, as a student of the Diocese of Cincinnati. He was ordained a priest on August 22, 1857. Difficult and embarrassing appointments seemed to fall to his lot. His first mission was as pastor of the Church of St. Patrick, Columbus, then in a state of revolt against Bishop Purcell, who had placed them under interdict. His pastoral charge was a successful one. He settled the revolt, gave quiet to the congregation and restored it in its allegiance to the Bishop. He continued his labors at Columbus for nine years and did much to extend the faith.

The Diocese of Little Rock, Arkansas, had been without a Bishop since the death of Bishop Byrne, in June, 1862. Such was the distracted condition of the State that it was not until 1867 that religion could commence to revive, and then

the Holy See appointed Father Fitzgerald, who was consecrated on February 3, 1867. Commencing with five priests, he now has twenty-eight, and the Catholic population has increased from fifteen hundred to nine thousand. He has introduced the Benedictines and the Fathers of the Holy Ghost, both having priories in the Diocese. Retaining the Sisters of Mercy, he has added the Sisters of St. Joseph, the Benedictine Sisters and Sisters of Charity and has added to the schools and institutions of charity and education. He attended the Vatican Council and, though he opposed the definition of Papal Infallibility, he has, since the Council decided, accepted the dogma. In 1883 he represented the Province of New Orleans among the Bishops invited to Rome. He attended the Third Plenary Council of Baltimore, where he was chosen to deliver the public sermon in the Sacrifice of the Mass. He is a man of energy, labor and success. The Diocese of Little Rock possesses convents at Little Rock, Fort Smith, Hot Springs, Helena, Pine Bluff, Morrillton, Conway and at St. Scholastica's, conducted either by the Sisters of Mercy, the Sisters of Charity, the Sisters of St. Joseph or the Sisters of St. Benedict. The Benedictine Priory in Logan county and the Priory of the Fathers of the Holy Ghost at Marienstatt, Conway county, are doing a good work for religion and education in the parochial schools in the Diocese. The Diocese now contains twenty-nine priests, fifty-two churches and chapels, twenty-four stations, five ecclesiastical students, one college, thirty-four academies and schools, and a Catholic population of nine thousand.



RIGHT REV. JEREMIAH O'SULLIVAN, D.D.

FOURTH BISHOP OF MOBILE.



Appointed to continue the works and labors of such exemplary and self-sacrificing prelates as Bishops Portier, Quinlan and Manuey, in a State where little prejudice exists, but where the Church has made but slow progress, Bishop O'Sullivan has labored sedulously and zealously in studying the spiritual interests and promoting the religious progress of his flock. He was born at Kanturk, County Cork, Ireland, in the year 1844, and acquired a good education. He resolved while yet young to embrace the holy ministry and to devote himself to the American missions. As early as nineteen years of age he came to America and became a zealous student at St. Charles' College, near Ellicott City, conducted by the Sulpitian Fathers, and thence he went to St. Mary's Seminary in Baltimore, conducted by the same society. He was ordained at Baltimore by Right Rev. Martin John Spalding, Archbishop of Baltimore, in June, 1868. His first missionary labors were at Westernport, Allegheny county, Maryland, where by his fine ecclesiastical bearing and conduct, and his zealous performance of every duty, he showed the effect of the superior training received under those model educators of the clergy, the Sulpitians. Here he erected the fine and commodious Church

of St. Peter, and he called to Westernport the Sisters of St. Joseph, whose convent he founded, and confided to them the schools of the parish. In this well-cultivated field he spent nine years, and left behind him good fruits of his pastoral zeal. His next missionary field was at St. Peter's Church, on Capitol Hill, Washington City, where he became a father to his flock and to the Sisters and inmates of Providence Hospital, which is in that parish. His labors at Washington City commended him to all, and he became well known as a priest of superior merit. On the resignation of Bishop Manuey, of Mobile, Father O'Sullivan was appointed on June 6, 1885, as his successor, the Diocese embracing the State of Alabama and West Florida. He was consecrated by Archbishop Gibbons on September 20, 1885. Having gone immediately to his arduous field, he has labored without rest ever since. The Diocese possessed forty-three priests, of whom twenty-three were religious, either Jesuits or Benedictines, thirty-six churches, thirteen convents and academies, eighteen parochial schools, a college, an infirmary and two asylums. Now the Diocese has, at the beginning of 1890, thirty-eight priests, of whom twenty are regulars, forty-six churches, fifty stations and ten chapels, thirteen ecclesiastical students, one college, six academies, eighteen parochial schools, two asylums and a Catholic population of about nineteen thousand.





RIGHT REV. J. C. NERAZ, D. D.
Bishop of San Antonio.



RIGHT REV. ANTHONY DURIER, D. D.
Bishop of Natchitoches, La.



RIGHT REV. THOMAS HESLIN, D. D.
Bishop of Natchez, Miss.

RIGHT REV. THOMAS HESLIN, D.D.

FIFTH BISHOP OF NATCHEZ.



BISHOP HESLIN is a native of the County Longford, in Ireland, where he was born in 1847. He came to this country at an early age, and it is said that Bishop Dubuis, of Galveston, persuaded him to come to America, which he did in 1863, and in that year we find him seeking employment on one of the levees of New Orleans. His early struggles for a livelihood were manly, but he always kept the priesthood in view, and by his own good management and address he got himself admitted into the Boulogny school on Napoleon avenue, and made an honorable record. It is said that even then he applied himself as far as possible to sacred studies. He was sent by the ordinary of the Diocese to the Lazarist Seminary, finished his theological studies before arriving at the canonical age for ordination, and went to the Marist College at Jefferson, where he studied and taught. He was ordained by Bishop Quinlan, of Mobile, on September 18, 1869, and soon after became assistant rector of St. Vincent's Church, after having first served for a time at the Cathedral. At St. Vincent's he made a good record, and was next appointed pastor of the important Church of St. Michael, in which he was installed by Archbishop Perch  on December 21, 1873. During his pastoral care of St. Michael's he was offered the rectorship of

the important Church of St. Patrick, but he was unwilling to leave St. Michael's, which was a new, large and populous parish, and afforded an acceptable field for Father Heslin's energetic and laborious habits and zeal. In St. Michael's parish he erected a large and commodious brick school-house, a convent for the Sisters of Mercy, and a separate school for girls. In all of his undertakings he was successful, by prudent measures and business-like management, in raising funds, and the indebtedness he contracted was small. It was owing in a measure to his business ability no less than to his ecclesiastical attainments that he was raised to the Episcopate. After the transfer of Most Rev. Archbishop Janssens from Natchez to New Orleans, Father Heslin was chosen as his successor in the former See, and he was consecrated by Archbishop Janssens at the New Orleans Cathedral on June 18, 1889. His first episcopal act was to administer confirmation in his old parish, St. Michael's. He has received a Diocese with something over fifteen thousand Catholics; the Choctaw Indians form a part of these and within their midst are several chapels and schools, and the Sisters of Mercy. There are also in the Diocese the Sisters of St. Joseph, of Notre Dame, of Nazareth and Marianites, of the Holy Cross. The Diocese now has twenty-eight s cular priests, sixty churches, seven theological students, one college, three academies, twenty parochial schools, two orphan asylums, and a Catholic population of over fifteen thousand.



RIGHT REV. ANTHONY DURIER, D.D.,

THIRD BISHOP OF NATCHITOCHES.



Y the apostolic labors of the Venerable Father Anthony Margil of Jesus and his companions, and by consecrated shrines as early as 1715, the Diocese of Natchitoches had been blessed, and it received in later years the zeal and administrations of Bishops Martin and Leray, and now has the efficient care of Bishop Durier. Anthony Durier was a native of Rouen, in France, and was born in 1833. Religious vocations had become almost traditional in his family, for a number of them had graced the priesthood, and one of his relatives, a priest on the missions of China, died in that remote country. He too at an early age accepted the call to the altar, and became a theological student at the seminary at Lyons. The appeal of Archbishop Blanc, of New Orleans, reached his heart, and he gave himself to the distant missions of Louisiana, coming to the United States in 1855. At St. Mary's of the West he continued his sacred studies, and was ordained by Archbishop Purcell in 1856. He became a good theologian and master of the English language. His first mission was at Chillicothe, where his usefulness was so marked that in the following year, 1857, he was called to assist for two years at the Cathedral of New Orleans. In 1859 he became pastor of the im-

portant Church of the Annunciation, and here for twenty-six years he edified all by his piety, drew them to their religious duties by his zeal, and encouraged them by his untiring labors. His charities were a conspicuous feature in his life and in his pastoral administration. Under his good management the church became one of the most prosperous in the Diocese of New Orleans. He built a number of parochial schools for boys, girls and colored children. Eighteen Sisters of the Perpetual Adoration conduct these schools, which have an attendance of over three hundred. The Mother House of the same Sisters is located in that parish, and the community enjoyed the prudent counsels of Father Durier. He was for many years president of the ecclesiastical conference of the clergy of the entire archdiocese, an evidence of his high-standing with his Archbishop and his own colleagues in the ministry. Having been appointed Bishop of Natchitoches he was consecrated at the Cathedral of St. Louis by Archbishop Leray on March 19, 1885. He found in his Diocese then eighteen priests, twenty-two churches and four chapels, thirty-six stations visited and four convents. The fact that there were in all sixty-two altars supplied by eighteen priests shows how zealous a clergy the Diocese must have possessed. Bishop Durier has done much for religion and education in his Diocese, which now possesses twenty priests, twenty-seven churches, ten convents and eight chapels.



RIGHT REV. JOHN C. NERAZ, D. D.,

SECOND BISHOP OF SAN ANTONIO, AND VICAR APOSTOLIC OF BROWNSVILLE, TEXAS.



DEDICATING himself early in life to the foreign missions, while a young scholastic in France, he nobly carried out his vocation, for after having chosen

America as his field of labor, his first mission extended over the vast region of Northeastern Texas as far as the Red River, and this truly apostolic work well fitted him for higher duties of the episcopate. He was born on January 12, 1828, at Anse, in the French Department of Rhone, received a good elementary education, and having accepted the inward call to the priesthood, he commenced his preparatory course of studies at the Sulpitian Seminary of St. Jodard; thence he went to make philosophy and theology at the great Seminary of Alix, a branch of Lyons, and finally at the Lyons Seminary he completed his entire course. In 1852 he came to the United States, for the exalted and noble purposes of the active missionary life of which he had yearned during so many years of preparation, received sub-deacon's orders on September 28th of that year, and on February 19, 1853, he was ordained a priest by Bishop Odin, of Galveston, from contact with whom he seemed to imbibe the true apostolic ardor. His first mission was that of Nacogdoches, where he had under his care the extensive region of Northeastern Texas. After having evangelized that northern region he was sent to labor in the South, having been transferred in 1864 to Southern Texas, his mission covering Liberty county. He labored here with untiring zeal for two years. He next labored most zealously at San Antonio from 1866 to 1868, and next at Laredo, where he erected the Church of St. Augustine, and completed the Ursuline Convent. In 1873 he was appointed pastor of the Church of San Fernando, now his own Cathedral. Experience, labor, self-

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sacrifice, familiarity with the country, and maturity of judgment had now fitted him for the episcopacy. The Diocese of San Antonio having been erected on September 3, 1874, Bishop Pellicer appointed Father Neraz his Vicar-General, and on the death of that Prelate he was appointed Administrator. He was appointed Bishop of San Antonio and was consecrated on May 8, 1881. The Diocese contains Ursulines, Sisters of Charity, Sisters of Mercy, Sisters of the Incarnate Word, Carmelites: also the Brothers of Mary and Priests of the Holy Cross. St. Mary's College, under the Brothers of Mary, and St. Joseph's College and Diocesan Seminary, under the secular clergy, and a number of convents, mark the activity of religious interests under his administration; parochial schools have increased, and churches nearly doubled. The Diocese possesses three academies for young ladies, two colleges and a Catholic population of fifty thousand. Many of the old missions of Spanish days have been revived. In 1884 Bishop Neraz attended the Third Plenary Council of Baltimore, and many were interested through him in the distant Texan missions. The Carmelite Convent of St. Joseph at Marienfield, Martin county, and the St. Edward's College under the Priests of the Holy Cross, are interesting features of the Diocesan work. On May 6, 1887, Bishop Neraz was appointed Vicar-Apostolic of Brownsville, and had a vast labor added to his episcopal work. The Diocese of San Antonio now possesses forty-eight priests, ninety-five churches, forty-eight stations and eight chapels, one seminary and nine theological students, three colleges, three academies, twenty-nine parochial schools, two asylums and a Catholic population of nearly sixty thousand; while the Vicariate Apostolic of Brownsville has twenty-one priests, ten churches, twenty-five chapels, four academies, six parochial schools, and a Catholic population of forty-five thousand, most of whom are Spanish-speaking.



Cathedral Church of the Immaculate Conception, Portland, Oregon.

CHAPTER X.

PROVINCE OF OREGON.

History of the Archdiocese of Oregon City and of the Suffragan Dioceses of Helena, Nesqually, Vancouver's Island and the Vicariate Apostolic of Idaho.

ARCHDIOCESE OF OREGON CITY.



HE Canadians in Oregon, on July 3, 1834, addressed a petition to Bishop Provencher for the establishment of a Catholic mission for the Canadians and Indians at Wallamette Valley. At first some objection was made by the British government and Hudson Bay Company, but these were removed, and in 1837 arrangements were made for a mission at Cowlitz River instead of Wallamette Valley. The Abbé Francis Norbert Blanchet, cure of St. Joseph's de Soulanges, at the Cedars, in

(92)

Canada, was selected for this arduous work, and he, accompanied by Rev. Modest Demers, set out from Montreal, on May 3, 1838, and reached Fort Vancouver on November 24. Abbé Blanchet was appointed Vicar-General of the Bishop of Quebec. The Hudson Bay Company possessed ten or twelve establishments for the fur trade, at all of which there were several Canadian Catholic families. At Wallamette there were twenty-six Catholic families, and at Cowlitz four: all these had been in great danger of losing their faith as they had neither priest, altar, sacrifice nor sacraments. There were already Methodist and Presbyterian missions in

the country; the Anglican mission had been abandoned. The first work of the missionaries was to struggle for the restoration of the faith among the Canadians; they remarried many that had received marriage at the hands of the Methodist ministers, and missions were established at several points, which were now visited as regularly as the missionaries were able to do; such places were Wallamette, Cowlitz and Cascades; and Father Demers made a missionary expedition to Nesqually, Puget Sound and Frazer River. The sectarians became enraged at their success in winning over so many from the Protestant meetings. The wilderness soon resounded with the angry notes of controversy, and the ministers went so far as to bring to their aid that infamous book, Maria Monk's *Awful Disclosures*. The Indians also abandoned the Methodist and Presbyterian meetings and flocked to the Catholic missions. Vicar-General Blanchet invented an ingenious method of instructing the Indians by means of the *Catholic Ladder*, a chart or scale six feet long by fifteen inches wide, on which the dogmas of the Catholic faith were represented by pictures, and on the margins were pious hymns and canticles. In 1842 Father de Smet brought Jesuit Fathers to assist in the Oregon missions and Sisters of Notre Dame from Namur, in France, for the schools. So great was the progress of the Oregon Church that the Holy See, at the request of the Fifth Provincial Council of Baltimore, on December 1, 1843, erected Oregon into a Vicariate Apostolic, and the Abbé Blanchet was appointed Vicar Apostolic. The new Vicar started at once for Europe, by way of Honolulu and Cape Horn, to obtain aid for his missions, and arrived at London on May 22, 1844, and returning to Canada, his native country, he was consecrated by Bishop Bourget, of Montreal, on July 25, 1844. He went now to Rome, where he arrived in January, 1846, and returned with six secular missionaries, four Jesuit Fathers, three lay brothers and seven Sisters of Notre Dame, twenty-one in all. Already had six thousand Indians been converted and baptized, a dozen Catholic communities clustered around the company's posts, and there were fourteen chapels; fifteen hundred Canadians had been reclaimed to

the Church. Consecrated under the title Bishop of Philadelphia, he subsequently received the title of Bishop of Draza. In 1846 Oregon was erected into a Metropolitan See with Nesqually, Vancouver's Island, Princess Charlotte, Walla-Walla, Fort Hall, Colville and New Caledonia, as Suffragans, and Dr. Blanchet became Archbishop of Oregon City on July 1, 1846. By 1847 the Cathedral of St. Peter, at Wallamette, and twenty-two chapels or stations were established. In 1848 the First Provincial Council of Oregon was held in the wilderness. In this year the Oblates came and founded a mission at Astoria. In 1865 the episcopal residence was removed from Oregon City to Portland. In 1868 Right Rev. Charles John Seghers became co-adjutor. The settlement of the Oregon question between England and the United States brought the Diocese of Oregon within the latter; its Suffragans were Nesqually and Vancouver's Island, and the Vicariate of British Columbia, created in 1863, and the Vicariate of Idaho, in 1868. This region, which, in 1838, had but two priests, now possessed seventy-two priests, one hundred and seven churches and chapels, four colleges, eleven academies, four hospitals, four asylums and one hundred and seventy-five sisters. The Diocese of Oregon City alone possessed twenty-three priests, twenty-five churches, one college, nine academies, a hospital, an asylum, numerous schools and twenty thousand Catholics. Exhausted by the labors of forty-five years, Archbishop Blanchet resigned, in 1880, whereupon his co-adjutor, Most Rev. Charles John Seghers, became Archbishop of Oregon. He had already been chief laborer in that Diocese since 1879, when he became co-adjutor, and when it contained twenty-three priests and twenty-two churches. His labors equalled those of Archbishop Blanchet, but in 1884, with the permission of Pope Pius IX., he resigned the Archbishopric of Oregon for the humbler and more arduous see of his former labors, the Diocese of Vancouver's Island. He had increased the Oregon churches to twenty-nine and the churches to twenty-five. The Archdiocese of Oregon, on February 5, 1885, passed under the sway of Most Rev. William H. Gross, formerly Bishop of Savannah.

ARCHDIOCESE OF OREGON CITY.

DIOCESE OF HELENA.



Cathedral of the Sacred Heart, Helena, Montana.

THE Diocese of Helena was erected by the

Holy See on March 7, 1884, and comprises the Territory of Montana. Right Rev. John Baptist Brondel was the first Bishop of the Diocese, to which he is transferred from the Diocese of Vancouver's Island. The Jesuit Fathers, Sisters of Charity, Sisters of Providence and Ursuline Sisters are at work in the Diocese, and there are, besides St. Aloysius College at Helena, a good number of academies and parochial schools, several of which are for Indians. There are nine convents, five hospitals and an asylum. The Diocese possesses thirty priests, of whom nineteen are Jesuits, and a Catholic population of twenty-five thousand in the twenty-eight churches. Bishop Brondel's fine missionary experience, and his zeal, have accomplished great good in Montana for both whites and Indians.

DIOCESE OF NESQUALLY.

THE Diocese of Walla-Walla, in Washington Territory, was organized in 1844, and embraced the extensive territories between the Pacific Ocean and White Salmon River, above the Cascades, the British Possessions and the Columbia River. Right Rev. Augustus Magloire Alexander Blanchet, brother of Archbishop Blanchet, of Oregon City, was its first Bishop, and he was consecrated at the Cathedral of Montreal, of which he was a canon, on September 27, 1846, by Right Rev. Bishop Bourget. He made the arduous journey in the spring of 1847, and arrived at Walla-Walla on September 5, after a six months' travel, accompanied by Oblate Fathers and secular priests. The labors of Bishop Blanchet in that remote wilderness were truly apostolic, embracing the scattered Canadian Catholics and the still more scattered Indian tribes. The Diocese of Nesqually was erected on May 21, 1850, and Bishop Blanchet was transferred to it from Walla-Walla. In 1853 the Diocese of Walla-Walla was suppressed, and a part of it, including the Dalles and Cayuse Territory, was annexed to the Diocese of Nesqually, which covered the vast Territory of Washington. The discovery of gold in California drew away great numbers of his flock, but Bishop Blanchet

persevered. In 1856 he introduced the Sisters of Charity, of the House of Providence, and in



Cathedral of St. James and Augustine, Vancouver, Washington.

1879 he had the House of Providence and Providence School, St. Joseph's Hospital, St. Genavefa's Female Orphan Asylum and St. Vincent Male Asylum, all at Vancouver, a hospital at Seattle, St. Vincent's Academy at Walla-Walla, an academy and day school at

Cowlitz, an academy and school at Yakima, schools for Indian boys and girls at Tulalih, and an Indian boarding school at Colville. The College of St. Patrick was founded at Walla-Walla and the College of the Holy Angels at Vancouver. The Catholic Church claim to St. James' mission lands at Vancouver, though ably presented by Bishop Blanchet and Father

Brouillet at Washington, has not even yet received a just settlement. In 1869 Bishop Blanchet was forced to resign by his exhausted health and advanced years, when he transferred the Diocese to his successor, Dr. Junger, with one hundred altars, thirty-two priests, eighteen colleges and schools, and fourteen thousand Catholics.

DIOCESE OF VANCOUVER'S ISLAND.

THE Diocese of Vancouver's Island is the only American Diocese whose territories are



Right Rev. J. N. Lemmens, Bishop of Vancouver's Island.

under two different national flags. The Diocese embraces Vancouver's Island, in British Columbia, and Alaska, in the United States. This remote and desolate region became the apostolate of the good and great Bishop Modest Demers, the companion of Archbishop Blanchet, in 1847,

when the See was erected, and for nearly forty years he labored for both the whites and Indians with saintly zeal. From 1863 the illustrious Father Seghers was his co-laborer. In 1871, on July 28, Bishop Demers died, leaving missions, churches, priests, schools and institutions of charity to this vast region, which he was the first priest to enter. For two years the Diocese was administered by Rev. Charles John Seghers, who succeeded as Bishop of Vancouver's Island, and who was consecrated at Oregon City by Archbishop Blanchet on July 6, 1873. Bishop Seghers gave a more perfect organization to the Diocese, and with apostolic zeal continued the work of Bishop Demers. New churches were built, schools established and missions started. St. Joseph's magnificent hospital was erected at Victoria. Alaska, larger than all New England, with sixty thousand Indians, all pagans, and whose soil a priest had never trod, was evangelized by Bishop Seghers to the best of his personal labors and travels. This wilderness was consecrated to the Sacred Heart in 1874. Nearly forty thousand Indians were taught to say their prayers to the true God, one thousand were baptized in one year and regular missions founded. In 1879 Bishop Seghers became Co-adjutor and administrator of Oregon as Archbishop Emesa; in 1883 he became Archbishop of Oregon. Right Rev. Dr. Brondel became Bishop of Vancouver in 1879, and on his transfer to Montana, Archbishop Seghers again became Bishop of Vancouver in 1885. Right Rev. John Nicholas Lemmens is now Bishop of Vancouver's Island.

VICARIATE APOSTOLIC OF IDAHO.

IN 1838 Idaho was embraced in the missions



Church of St. John the Evangelist, Boise City, Idaho.

assigned to Vicar-General, afterwards Archbishop Francis Norbert Blanchet. The Jesuits, under

Father De Smet, commenced in 1840 to make missionary tours, and, in 1842, Father De Smet and his companions met the Cœur d'Aleine Indians; in 1844, the Kootenais; in 1845, the Nez Percés; and, in 1860, thirteen families formed the first white settlement in the south of Idaho. In 1868 the Vicariate was erected, with Right Rev. Louis Lootens as Vicar Apostolic, who was consecrated as Bishop of Castabala on August 19, 1868, and in consequence of ill health resigned in 1876. The Vicariate was administered by Archbishops Blanchet and Seghers until 1885, when Right Rev. A. G. Glorieux became Vicar Apostolic, and in his Biography in this work the history of the Vicariate of Idaho will be further sketched. Bishop Lootens had the Sisters of Providence, of Charity, and of the Holy Names, and built churches at Idaho City, Placerville, Centreville, Pioneer, and Silver City.





PHOTOGRAPH BY, O'BRIEN & HUSSEY CO. L^{td}

MOST REV. WILLIAM H. GROSS, D.D.

Archbishop of Oregon City.

MOST REV. WILLIAM H. GROSS, D.D.

FIFTH BISHOP OF SAVANNAH AND THIRD ARCHBISHOP OF OREGON.



ARCHBISHOP GROSS is a striking example of the Catholic spirit which pervades the Church, for on a single day, February 1, 1885, he ceased to be the zealous and active Bishop of a Southern city on the Atlantic, and became the father and ruler of a great flock, professing the same faith and obeying the same spiritual authority, in the most distant Northwest and on the Pacific Ocean. Archbishop Gross was born in the city of Baltimore, on June 12, 1837. His father had emigrated from Alsace, then a German province, to Maryland before the Revolution, and while it was a British colony. On his maternal line he is of Irish descent; hence from this double nationality he has derived the versatility of the Irish and the enduring perseverance of the German character. After acquiring in Baltimore his preparatory education, and having given himself to the priesthood, he spent several years of close study under the Sulpitians, at St. Charles' College or Preparatory Seminary. As he progressed he developed a preference for the regular religious vocation, and joined the Redemptorists; he was sent to continue his studies in the Redemptorist Novitiate at Annapolis, on March 25, 1857. He made a thorough course of theology, and was ordained by Archbishop Francis Patrick Kenrick, at St. Mary's Redemptorist Church, at Annapolis, on March 21, 1863. His first duties were in the Union hospitals near Annapolis, where he administered consolation to many wounded and sick soldiers; he also

announced the gospel to the paroled Confederate prisoners in camp, and looked to the spiritual care of the negroes of the neighborhood. He was next made a missionary, and accompanied his Redemptorist companions in giving missions, preaching and hearing confessions in all parts of the country. For five years he was rector of St. Alphonsus Church, New York, and of Our Lady of Perpetual Help, at Boston. In 1873 he succeeded Bishop Persico as Bishop of Savannah, and was consecrated on April 27, 1873. He labored successfully in Savannah, built its fine Cathedral of Our Lady of Perpetual Help, and introduced the Benedictines and Fathers of St. Joseph to assist him in his arduous work. The colored people of Georgia were special objects of his zeal, and he opened for them schools in many localities. He had increased the equipment of the Diocese in 1884 to thirty churches, chapels, and stations, twenty-seven priests, three male and eight female religious institutions, three asylums, and twenty-five thousand Catholics. In 1885 he was appointed Archbishop of Oregon, to succeed Archbishop Seghers, and has ever since administered that Diocese with energy and success. The Archdiocese now possesses forty-three priests, of whom eight are regulars; fifty churches, and ten chapels, one theological and philosophical seminary, and fifteen theological students; a Petit seminary, and eleven students; two colleges, thirteen academies, nine parochial schools, with an attendance of over two thousand pupils; two orphan asylums, one hundred and fifty-four Sisters, four Brothers, and a Catholic population of seventeen thousand.



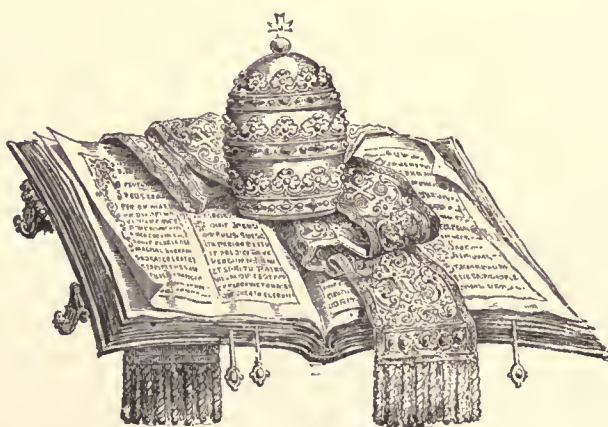
RIGHT REV. JOHN BAPTIST BRONDEL, D.D.,

FIRST BISHOP OF HELENA, MONTANA.



FEW Bishops or missionaries have had such varied and arduous experiences of missionary life as Bishop Brondel. Whether in Oregon, Vancouver's Island or Helena, the portion of labor, travel, hardships, struggle and self-sacrifice has fallen to his lot. Right Rev. John Baptist Brondel is a Belgian by birth, and was born at Bruges, in West Flanders, on February 23, 1842. In his native city had just about this time been organized the zealous educational society, the Xavierian Brothers, and young Brondel was one of the early pupils of these truly Christian educators of youth. His education was thoroughly followed up at the excellent Diocesan College of St. Louis, at Bruges, where he became an accomplished Latin and Greek scholar. He was marked out not only for the priesthood, but also prepared himself for the American Missions, and with this view he entered the American College of Louvain, and made a thorough course of sacred studies. He was ordained a priest by that eminent Prelate, Cardinal Sterckx, on December 17, 1864. Having attached himself to the Diocese of Nesqually, then under Bishop A. M. A. Blanchet, Father Brondel made the trip to his distant and arduous field by way of Panama, arriving at Vancouver on October 31,

1866. His first duties were combined of missionary and collegiate work, being a professor at the College of the Holy Angels, at Vancouver, and attending to the spiritual wants of neighboring Catholics. Steilacoon, on Puget Sound, was the principal field of his missionary labors, for here he spent ten years of laborious and zealous work, and one intermediate year at Walla-Walla. Not only did he serve the scattered and needy Catholics of the mission of Steilacoon, but he also found means to build churches for them at Taconia and Olympia. Such were his efficiency and experience that, in 1879, he was appointed Bishop of Vancouver's Island, and was consecrated by Archbishop Seghers, on December 14, and entered at once on this vast and desolate mission which few were found willing to accept. His administration was so successful that, in 1883, he was chosen for another equally difficult field, the Vicariate Apostolic of Montana, which had been erected in 1868, which had been declined by Father A. Ravoux, and had been administered by other prelates until the courageous Bishop Brondel accepted it. The Vicariate was erected into the See of Helena, on March 7, 1884. Dr. Brondel was its first Bishop; thirteen Jesuits and five seculars were then laboring there. Now it possesses in addition to the equipment already mentioned a most interesting series of Indian missions.





RIGHT REV. A. J. GLORIEUX, D. D.
Vicar Apostolic of Idaho.



RIGHT REV. JOHN B. BRONDEL, D. D.
Bishop of Helena, Montana.



RIGHT REV. AEGIDIUS JUNGER, D. D.
Bishop of Nesqually.

RIGHT REV. JOHN NICHOLAS LEMMENS, D. D.,

FIFTH BISHOP OF VANCOUVER'S ISLAND.



HE Diocese of Vancouver's Island, which few would accept, and only the heroic Seghers had ever sought, exchanging it for an Archdiocese, was now accepted in 1888 by Right Rev. John Nicholas Lemmens, under circumstances of the great misfortune realized in the death of the administrator, Father Jonkau. Bishop Lemmens was born at Schimmert, in the Province of Limburg, Holland, on June 3, 1850. His preliminary studies were made in his native town, and his classical course was successfully accomplished at the College of Herve, in Belgium. He accepted the call to the sacred ministry, commenced his theological studies at Rolduc Seminary, in Holland, carrying off everywhere the highest honors, and, as he had consecrated himself to the American missions, he continued his sacred studies to a brilliant termination at the American College of Louvain, which he entered in October, 1872. At the same time he attended the lectures at the celebrated University of Louvain. He was ordained a priest at Brussels by the Papal Nuncio, Monsignor Catani, now a Cardinal, on March 29, 1875. Before ordination he affiliated himself with the desolate missions of Vancouver's Island, and as he was about to start for his distant field, in 1875, a severe attack of hemorrhage of the lungs prostrated him; but, in 1876, he made the journey with another devoted Indian missionary,

Father Nicolaye, and arrived at Victoria on August 21st. His first mission was at Nanaimo, from which he attended the various Indian tribes up to the north of Vancouver's Island. He imitated the glorious examples of the Blanchets and of Bishop Seghers, in his labors and in his travels. In 1882 he was appointed rector of the Cathedral of Victoria, and, in 1883, he went with Father Nicolaye again on missionary labors among the Indians on the northwest coast of the island. He represented the Diocese in the Third Plenary Council of Baltimore by the request of Father Jonkau, administrator, in 1884, and thence went to pay a visit to his home in Holland, and returned soon to his Indian flock. The lamentable death of the murdered Seghers made this unsought Diocese again vacant, and, to the joy of all, Father Lemmens was chosen, and he accepted the apostolic task. He is a fine scholar, a linguist, an accomplished theologian, thoroughly acquainted with the field, and an able administrator. Humility at succeeding Archbishop Seghers was his only sentiment, but with obedience he accepted the call of Rome. He was consecrated at the Cathedral of Portland, Oregon, by Archbishop Gross, on August 5, 1888. The Diocese has now, at the beginning of 1890, five regular and twelve secular priests, twenty-four churches, forty-eight stations, and five chapels; one college, three academies, five parochial schools, well attended; two orphan asylums, and a Catholic population estimated in 1886 at five thousand six hundred.

RIGHT REV. ÆGIDIUS JUNGER, D. D.,

SECOND BISHOP OF NESQUALLY.

BORN at Burtscheid, near Aix-la-Chapelle, in the Diocese of Cologne, Ægidius Junger, after a youth of piety and study, was ordained a priest July 26, 1862, and came to America. He was consecrated Bishop of Nes-

qually, to succeed the most worthy Bishop Blanchet, October 28, 1879, and has rendered eminent services to religion both among the whites and the Indians, among whom he has labored most successfully.

RIGHT REV. A. J. GLORIEUX, D. D.,

SECOND VICAR APOSTOLIC OF IDAHO.



RIGHT REV. A. J. GLORIEUX was born at Dottignies, West Flanders, in Belgium, on February 1, 1844. His parents, Auguste Glorieux and Lucy Vanderghinste, were pious Catholics and gave their son an excellent education. After preliminary studies at home and in local schools, at the age of thirteen he entered the College of St. Amand at Courtrai, Belgium, where he completed his six years classical course. He embraced the clerical vocation and dedicated himself to American missions, and thus, in 1863, he entered the American College of Louvain, where he made his philosophy and theology. He was ordained at Malines by Cardinal Sterckx on August 17, 1867. On October 13, of the same year, he abandoned country, family and friends, and reached Portland, Oregon, on December 8, 1867. After spending a few months in Portland, as secretary of Dr. Blanchet, he was sent to Jacksonville, in Southern Oregon, in the early summer of 1868, and soon afterwards to Roxburg, where he attended several dependent missions of the Pacific coast. In December, 1868, he became pastor at Oregon City. In 1869 he was sent to St. Paul, in the French Prairie, the cradle of Catholicity in Oregon, and in 1871, when St. Michael's College was founded at Portland, he was appointed its president; the college was opened on August 28. For thirteen years he served the college as

president, and by perseverance and able management he made the college a success. In the midst of these arduous duties he received news of his appointment as Vicar Apostolic of Idaho in October, 1884, and as such was summoned to attend the Third Plenary Council of Baltimore. He was detained during the winter of 1884-85 at Baltimore waiting for the Bulls of his appointment. He was consecrated at the Baltimore Cathedral by Cardinal Gibbons, assisted by Archbishop Gross and Bishop Maes, on April 19, 1885, and reached Boise City, in Idaho, on June 12, 1885. Bishop Lootens had resigned the Vicariate on account of ill-health, and it had been administered by the Archbishops of Oregon. It contained twenty-three hundred Catholics, of whom eight hundred were Nez Percés and Cœur d'Aleine Indians. Bishop Glorieux visited nearly the whole territory in the first year. The Jesuits have charge of the Cœur d'Aleine boys' school at De Smet Mission. The Sisters of Charity and of Providence were introduced and are conducting schools and academies. Churches and schools have been founded by Bishop Glorieux, and the Vicariate now possesses fifteen priests, of whom eleven are regulars, sixty churches and nine chapels, four academies, and six thousand white Catholics, four hundred Nez Percés Indians, five hundred Cœur d'Aleines, two hundred Kootenais, making a total of seven thousand one hundred. The principal Indian missions are under the Jesuits.





Cathedral of St. Louis.

CHAPTER XI.

PROVINCE OF ST. LOUIS.

History of the Archdiocese of St. Louis and of the Suffragan Dioceses of Cheyenne, Concordia, Davenport, Dubuque, Kansas City, Leavenworth, Lincoln, Omaha and Wichita.

ARCHDIOCESE OF ST. LOUIS.



THE Archdiocese of St. Louis was originally a part of the vast Diocese of Louisiana, of which Dr. DuBourg was Bishop. In 1823, when Bishop Rosati was appointed Co-adjutor to Bishop DuBourg, the Papal Bulls of his appointment provided that after three years the parent Diocese of Louisiana should be divided into two Dioceses, with their Episcopal Sees respectively at New Orleans and St. Louis; that Dr. DuBourg should choose which of the Dioceses he should be Bishop of, and that Bishop Rosati should then become Bishop of the other; and in case Dr. DuBourg should die before the expiration of the three years Bishop Rosati should

succeed him as Bishop of New Orleans. Bishop Rosati was consecrated under the title of Bishop of Tenegra by Bishop DuBourg, at New Orleans, on March 25, 1824; he continued to reside at St. Louis until Bishop DuBourg resigned before the expiration of the three years, whereupon he became also administrator of the Diocese of New Orleans, and then took up his residence in that city. In 1827 Pope Leo XII. appointed him first Bishop of St. Louis, and then he removed to St. Louis, but continued to be administrator of the Diocese of New Orleans until Bishop de Neckere was appointed Bishop of that See. Being himself a Lazarist and Superior of that order, he retained this office until the arrival of Father Tornatore, in 1830. The Diocese of St. Louis at that time embraced the States of Mis-

souri, Arkansas, two-thirds of Illinois and the territories stretching northward beyond the sources of the Mississippi and westward beyond the sources of the Missouri River, with the exception of fifteen or twenty small towns or villages inhabited by French or Spanish settlers. Bishop Rosati did much to restore religion and education in his vast Diocese. The Lazarists, Jesuits, the Ladies of the Sacred Heart, Sisters of St. Joseph, of the Visitation, of Charity, and other religious bodies were encouraged and assisted in founding new houses and in extending their institutions. The St. Louis Hospital, under the Sisters of Charity, was founded, and in 1840 received as many as twelve hundred patients. In 1834, on October 28, the Cathedral of St. Louis was consecrated after having been several years in building. In the Councils of Baltimore the Diocese was well represented by Bishop Rosati. In 1840, by the recommendation of the Council of Baltimore, a co-adjutor Bishop was provided for St. Louis. Rev. John Timon was appointed to this office, but he returned the Bulls to Rome. Rev. Peter Richard Kenrick was next chosen, and he was consecrated by Bishop Rosati, at Philadelphia, on November 30, 1841, under the title of Bishop of Drasa. The Diocese was governed by Bishop Kenrick during Bishop Rosati's absence on a mission to the Island of Hayti for the Holy See; Dr. Kenrick having been also designated as administrator for that purpose, from 1842 until the death of Bishop Rosati, at Rome, on September 25, 1843. On the death of Bishop Rosati, Dr. Kenrick became Bishop of St. Louis. At this time the city of St. Louis possessed four churches, besides

the chapel of the seminary, two of which were German, and the Diocese possessed sixty-two churches built and nine building, and sixty other stations, eighty-five priests, of which sixty-four were on the mission, forty-six clerical students and three ecclesiastical seminaries, three Indian missions, two colleges, ten convents and female schools, six parochial schools, seven charitable institutions and a Catholic population of one hundred thousand. St. Louis University was then in full operation, and in the hands of the Jesuits. The Lazarists and Jesuits were efficient laborers in the Diocese. The Lazarists were conducting the Theological Seminary of St. Louis. The Diocese of St. Louis has been a parent Diocese, for out of its original territory have been carved the Diocese of Little Rock, in 1843; of Chicago, in 1844; of the Vicariates Apostolic of the Indian Territory, in 1851; of St. Joseph, 1868; of Kansas City, in 1880; of Cheyenne, in 1887; of Concordia, in 1887; Dubuque, in 1837; of Davenport, in 1881; Leavenworth, in 1877; Lincoln, in 1887; Omaha, in 1885; and Wichita, in 1887. The ecclesiastical Province of St. Louis was erected in 1847, when St. Louis became an Archiepiscopal See, with the Bishops of Dubuque, Nashville, Chicago and Milwaukee as Suffragans. Two of these Dioceses, Chicago and Milwaukee, have since themselves become Metropolitan Sees. The Archdiocese of St. Louis now has nine Suffragan Dioceses within its province. The further history of the Archdiocese will be given in the biography of Archbishop Kenrick, forming a part of this work. His long life embraces the history of his Diocese.

DIocese OF CHEYENNE.



St. Mary's Cathedral, Cheyenne, Wyoming Territory.

THE Diocese of Cheyenne was erected by Pope Leo XIII., on August 9, 1887, and it embraces the Territory of Wyoming. The first Bishop of the new Diocese is Right Rev. Maurice F. Burke. The religious communities of the Diocese are the Jesuits, who have charge of St. Stephen's Indian Mission, the Sisters of Charity, who have schools at Laramie City and Landor, and a hospital at Laramie City, and the Sisters of the Holy Child Jesus, who have a school at Cheyenne. The missions of Cheyenne are laborious, as can be seen from the fact that

many missions are attended from a single centre, twelve other missions. The Diocese is making Cheyenne, for instance, being the centre of rapid and solid progress under its first Bishop.

DIOCESE OF CONCORDIA.



Our Lady of Help, Cathedral Church, Concordia, Kansas.

THIS new and flourishing Diocese was established by Pope Leo XIII., on August 2, 1887, and Right Rev. Richard Scannell, the present incumbent, is the first Bishop. The Diocese has been organized by the appointment of Vicar-General, Consultors and Deans. The Capuchins have a house of their order at Victoria and several missions, and the Fathers of the Most Precious Blood have also charge of several flourishing missions. The religious communities doing a good and noble work in the Diocese are the Sisters of the Most Precious Blood, the Sisters of St. Joseph, the Sisters of Charity, and the Sisters of St. Agnes. The works of erecting churches and parochial schools have been commenced and prosecuted side by side, and, besides these, other works of education and charity have been successfully begun.

DIOCESE OF DAVENPORT.

THE Diocese of Davenport, comprising that part of Iowa bounded on the east by the Mississippi River, on the west by the Missouri River, on the south by the State of Missouri, and on the north by the northern boundaries of the counties of Harrison, Shelby, Audubon, Guthrie, Dallas, Polk, Jasper, Poweshiek, Iowa, Johnson, Cedar and Scott, was erected in 1881. It is three hundred miles long and ninety in breadth. The Catholics were scattered over this extensive field. There were seventy-six priests and one hundred and forty churches and stations. The zealous and self-sacrificing labors of the first Bishop, Right Rev. John McMullen, who was consecrated by the Most Rev. Archbishop Feehan, of Chicago, on July 25, 1881, did much to organize small congregations wherever a few Catholics could be found, and to improve the religious and educational condition of existing congregations. The Benedictine Fathers were already at work in the Diocese in the missions, and they also had St. Malachy's Priory. The female religious communities were the Visitation Nuns, the Sisters of the Humility

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of Mary, Sisters of Mercy, Sisters of Charity



Sacred Heart Cathedral, Davenport, Iowa.

of the Blessed Virgin Mary, Sisters of St. Francis, the Sisters of Notre Dame, and the

Sisters of the Blessed Virgin Mary. The Diocese also possessed the Mercy Hospital, founded in 1869, by Father Pelamourgues and Bishop Hennessey, the Hospital for Idiots and Hospital of St. John of God. Bishop McMullen died on

July 4, 1883. The Church of Davenport was generously donated with the lands on "the Hill," by Anthony and Margaret Le Claire. Bishop McMullen was succeeded by the Right Rev. Henry Cosgrove, his Vicar-General.

DIocese OF DUBUQUE.

THE Fathers of the Third Provincial Council of Baltimore in April, 1837, recommended the erection of the See of Dubuque, embracing the Territories of Iowa and Minnesota. The Holy See decreed accordingly on July 28, appointed



St. Raphael's Cathedral, Dubuque, Iowa.

Right Rev. Mathias Loras as first Bishop, and Dr. Loras was consecrated at Mobile by Bishop Blanc, of New Orleans, on December 10, 1837. The unfinished Church of St. Raphael at Dubuque was the only church in the Territory, and Father Mazzuchelli, its pastor, was the only priest in this vast Diocese. Two priests were procured from France by the Bishop, Rev. Joseph Cretin, afterwards Bishop of St. Paul, and Rev. A. Pelamourgues and four seminarians, and after his arrival from France with these recruits, Bishop Loras was installed at St. Raphael's on April 19, 1839. The Catholic population of

Dubuque was about three hundred. The pioneer priests of the Diocese were Fathers Mazzuchelli, Cretin and Pelamourgues. St. Raphael's was finished and consecrated on August 15, 1839, and in its rear a building was erected for Episcopal residence and seminary. St. Raphael's Academy for boys and St. Mary's for girls, and parochial schools, were erected, missions started in various parts, including the renewal of old French missions like Prairie-du-Chien, and Indian missions were commenced among the Sioux, Sacs and Foxes. The cemetery was opened and the Mother House of the Sisters of Charity of the Blessed Virgin Mary was founded. Churches were erected in many places, and temperance societies constituted a prominent work of the Diocese. New Vienna, Fort Madison, Big Maquokety, Fort Pierre, Pembina and Council Bluffs were all visited and ministered to; and then they were all frontier towns. The Brothers of Christian Instruction were introduced into Dubuque in 1851. The Seminary of Mt. St. Bernard was founded. In 1851 Minnesota became a separate Diocese. The Sisters of the Visitation were introduced at Keokuk, and in 1849 the Trappists came and founded the Monastery of New Melleray. A new cathedral was commenced; the cornerstone was laid on November 14, 1848. In 1855 the Catholic population of Iowa increased one hundred and fifty per cent. in a single year. Bishop Loras, after most successful results, died on February 18, 1858. In 1856 Dr. Clement Smyth, a Trappist of New Melleray, became Co-adjutor of Dubuque. On the death of Bishop Loras he became its Bishop, and had been consecrated under the title of Bishop of Thanasis on May 3, 1857. Bishop Smyth greatly increased the priests and churches; New Melleray became most flourishing; he projected the orphan asylum, introduced the conferences of St. Vincent de Paul, and added many admirable works to the Diocesan administration. He died on

September 23, 1865, and the following year was succeeded by Right Rev. John Hennessy. The Diocese then possessed fifty-eight priests, about ninety churches, twenty-eight chapels and sta-

tions, fourteen convents, ten charitable associations, and a Catholic population of ninety thousand. Parish schools have become a feature of the Diocese.

DIOCESES OF KANSAS CITY AND ST. JOSEPH'S.

THE Diocese of St. Joseph's was erected March



Cathedral of the Immaculate Conception, Kansas City, Mo.

3, 1868, and comprised Missouri between the

Missouri and Chariton Rivers, and Right Rev. John Joseph Hogan was its Bishop. The Diocese of Kansas City was erected on September 10, 1880, and Bishop Hogan was transferred thither, and the administration of St. Joseph's was added to the charge of the Bishop of Kansas City. The Novitiate and College of the Redemptorists, at Kansas City, and the New Engelberg Abbey of St. Benedict, at Conception, Nadoway county, are prominent institutions of the Diocese. It also has the Sisters of St. Joseph, Sisters of the Good Shepherd, of Mercy, the Ladies of the Sacred Heart, Sisters of Mary, the Ursuline Nuns, the Benedictine Sisters of the Perpetual Adoration, Sisters of Charity of the Blessed Virgin, Sisters of Mercy, Sisters of Loretto, and Sisters of the Precious Blood. There is also St. Joseph's Commercial College at Kansas City. Bishop Hogan still governs both Dioceses most successfully.

DIOCESE OF LEAVENWORTH.

IN 1851 the Vicariate Apostolic of the Indian Territory was erected by Pope Pius IX., and Rev. John Baptist Miège was appointed Vicar-Apostolic. The Vicariate embraced the immense domain lying between the States and the Rocky Mountains. Bishop Miège was consecrated under the title of Bishop of Messana by Archbishop Kenrick, of St. Louis, in St. Francis Xavier's Church on March 25, 1851. The Indian village of St. Mary was his Episcopal city, and his Episcopal palace was a log-hut. The journey from St. Louis to his See was then a most arduous one, and the Bishop's companions were Father S. M. Pensighone, a veteran Indian missionary of Kansas, two Jesuit lay brothers and two Creole wagon-men. The Indians received him with joy. In August, 1855, he removed to Leavenworth. Many churches were built, and there was no town with a Catholic population in which he did not build a fine stone church and

equip it. In towns of good size he also erected



Cathedral of the Immaculate Conception, Leavenworth, Kan.

schools. The whites were organized into congregations, and they increased from seven

families, in 1855, to many thousands. He built the cathedral and a fine Episcopal residence, and academies and schools in many towns. The Benedictines, Carmelites and several Sisterhoods were welcomed. Bishop Miége received as Co-

adjutor Dr. Fink in 1871, and after a life of wonderful labors he retired to the Society of Jesus in 1874, and was succeeded by Bishop Fink. The labors of Bishop Miége were truly apostolic.

DIocese OF LINCOLN.



St. Theresa's Pro-Cathedral, Lincoln, Nebraska.

THE Diocese of Lincoln was erected by Pope Leo XIII., in 1887, and comprises that part of the State of Nebraska south of the Platte River. The Diocese received as its first Bishop the present Ordinary, Right Rev. Thomas Bonacum, and it has become well organized with council, secretary and chancellor, diocesan board of investigation, synodal examiners and board of trustees for infirm priests' funds. The Jesuits and Benedictines are laboring in the Diocese successfully on the missions, and the Benedictine Sisters, the Sisters of the Society of the Holy Child Jesus, Sisters of the Visitation and Dominican Sisters have convents and schools. A society has also been organized among the clergy and laity to promote Catholic immigration into the Diocese. The Diocese is making a rapid and solid growth. The climate being beneficial to consumptives, the Catholic committee on immigration have drawn many settlers to the Diocese.

DIocese OF OMAHA.

THE Vicariate Apostolic of Nebraska was erected by Pope Pius IX., in 1859, and he appointed Rev. James Myles O'Gorman, prior of the Trappist Convent of New Melleray, near Dubuque, Iowa, its first Vicar Apostolic. He was consecrated under the title of Bishop of Raphania, by Archbishop Kenrick, at the Cathedral of St. Louis, on May 8, 1859. The Diocese embraced five hundred and eighty thousand square miles, and included the State of Nebraska and the Territories of Montana and Wyoming, and a part of the Territory of Dakota, an area now containing many Episcopal Sees. This vast Diocese contained only four priests, the Catholic population was small and scattered, and the only churches were at Omaha, St. John's and Nebraska City, where congregations existed; the remaining Catholics were either individuals or families widely apart, or Indian tribes. In 1855 Mass had been said in the capital; in 1856 a small brick church was commenced at Omaha,



St. Philomena's Cathedral, Omaha, Nebraska.

by Father Scanlan, on two lots given by Governor Cummings; and Father Scanlan had been saying Mass at the Governor's house. This little church was the cathedral until 1869, when St. Philomena's was completed. Bishop O'Gorman was an energetic and successful prelate. Missions were commenced at Rulo, Brownsville, Elkhorn, Sonora and Fort Randall, and the settlements on the upper Missouri were visited from St. John. A Jesuit father was among the Indians; churches and schools now sprang up on

all sides; the Sisters of Mercy, also the Benedictine Sisters, and these Sisters founded academies at Omaha, Helena, Nebraska City, and a hospital at Omaha. An episcopal residence and a Catholic hall was erected near St. Philomena's. Bishop O'Gorman died suddenly, on July 4, 1874, having increased his churches to twenty, priests to twenty, sixty ecclesiastical stations, three convents, and nearly twelve thousand Catholics. He was succeeded by Dr. O'Connor, in September, 1876, who died on May 27, 1890.

DIOCESE OF WICHITA.

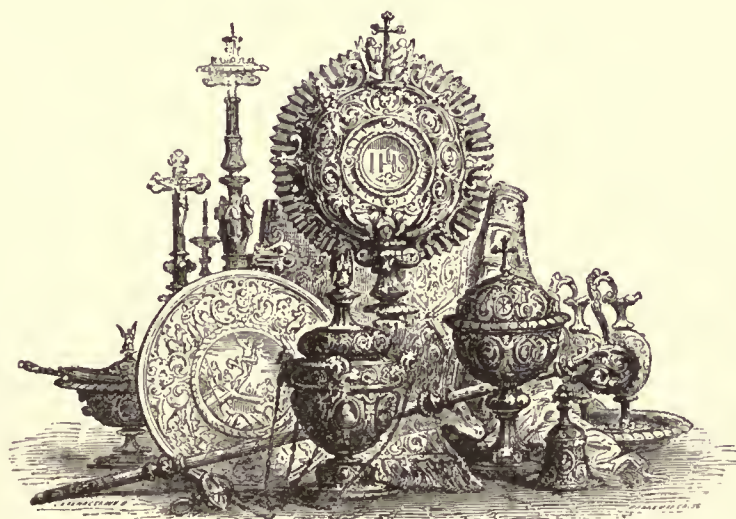
THE new Diocese of Wichita was founded by



Pro-Cathedral of St. Aloysius, Wichita, Kansas.

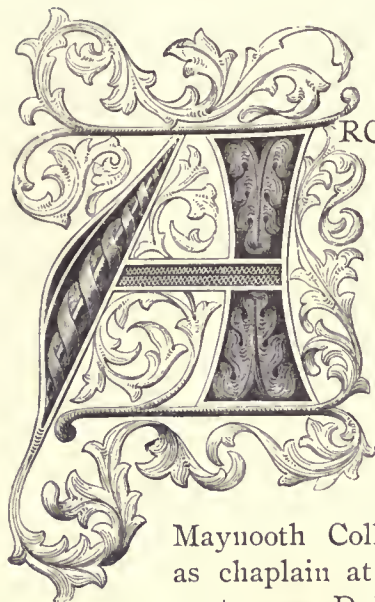
Pope Leo XIII., on August 2, 1887, and it em-

braces the southwestern part of Kansas. The first Bishop appointed was Right Rev. James O'Reilly, but the Bishop-elect died before consecration, on July 26, 1887. The present able and successful Ordinary was appointed, Right Rev. John J. Hennessy, and has entered upon an active organization of the Diocese and of its various missions. The congregations which have been formed contain from five to eighty families, and the priests of the Diocese have each to attend several missions. The Sisters of Charity of the Blessed Virgin Mary are conducting All Hallows Academy and St. Aloysius' High School, at Wichita; the Sisters of Mercy have Mater Misericordiæ Institute, at Wichita; and the Sisters of St. Joseph have a select school at Newton. A society for the promotion of immigration of Catholics to Southwestern Kansas has been formed in the Diocese, and is composed of the clergy and the laity.



MOST REV. PETER RICHARD KENRICK, D.D.,

SECOND BISHOP AND FIRST ARCHBISHOP OF ST. LOUIS.



ARCHBISHOP KENRICK is the oldest American Prelate, and was the brother of Archbishop Francis Patrick Kenrick, of Baltimore. He was born at Dublin on August 17, 1806. He made his theological studies at Maynooth College. After serving as chaplain at the Carmelite Convent, near Dublin, for a year, he went to Rome with the intention of joining the Jesuits, but meeting there his brother, then Bishop of Philadelphia, he accepted his invitation to go to Philadelphia, where he became an assistant at the cathedral in 1833, pastor of it in 1835, and afterwards professor and president of the Theological Seminary. He was Vicar-General, and for a short time editor of the *Catholic Herald*. He is the author of a book of research and ability entitled *Angelic Ordinations*, a *Month of Mary*, and an *Account of the Holy House of Loretto*. In 1841 he was appointed Co-adjutor to Bishop Rosati, of St. Louis, and was consecrated on November 30, 1841, under the title of Bishop of Drasa, by Bishop Rosati, assisted by Bishop Kenrick, of Philadelphia, and Bishop Lefevre, of Detroit. During Bishop Rosati's absence on a mission to Hayti for the Holy See, Bishop Kenrick was administrator of the Diocese of St. Louis, and on the

death of that prelate at Rome on September 25, 1843, Dr. Kenrick succeeded as Bishop of St. Louis. For nearly forty-six years he has administered that Diocese with ability and conservatism. He acquired valuable land in St. Louis and elsewhere for future church uses, and founded *The Catholic Cabinet*. In 1843 the city of St. Louis had scarcely thirty thousand inhabitants, of whom about sixteen thousand were Catholics, and three parish churches, and the Diocese then embraced Missouri, Arkansas, half of Illinois and the Territories of Kansas and Nebraska, Indian Territory and all east of the Rocky Mountains. In 1847 St. Louis was erected into a Metropolitan See, and Dr. Kendrick became an Archbishop, and as such he has now for his suffragans the Bishops of Cheyenne, Concordia, Davenport, Dubuque, Kansas City, Leavenworth, Lincoln, Omaha and Wichita. He has attended all three Plenary Councils of Baltimore, and also the Vatican Council, in which last he opposed the definition of the Dogma of Papal Infallibility, but has ever since accepted the definition. He has had as Co-adjutors Bishop Duggan and Archbishop Ryan. The Archdiocese of St. Louis now possesses, at the beginning of 1890, two hundred and eighty-three priests, of whom one hundred and six are regulars, one hundred and ninety-six churches, eighteen stations and twenty-seven chapels, two theological seminaries, eight colleges, fifteen academies, one hundred and twenty-four parochial schools with an attendance of twenty thousand, five orphan asylums, and a Catholic population of 280,000.









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MOST REV. PETER RICHARD KENRICK, D.D.

Archbishop of St. Louis.



RIGHT REV. HENRY COSGROVE, D. D.
Bishop of Davenport.



RIGHT REV. RICHARD SCANNELL, D. D.
Formerly Bishop of Concordia, Kansas ; now of Omaha, Neb.



RIGHT REV. MAURICE F. BURKE, D. D.
Bishop of Cheyenne, Wyoming.

RIGHT REV. MAURICE F. BURKE, D.D.,

FIRST BISHOP OF CHEYENNE.



ACCEPTING a vast territory as his spiritual domain, in which the entire Catholic population numbered only forty-five hundred, and in which there were but eight priests laboring, was a courageous act which indicated both the necessity and the willingness of the new Bishop to organize and, as it were, create a new Diocese. Its remoteness and the scattered condition of Catholics and

missions made the task more difficult. Right Rev. Maurice F. Burke was born in Ireland, on May 5, 1845, and his parents, having emigrated and settled in this country in 1849, they brought Maurice, then only four years old, with them; they settled in Chicago. Having adopted the priestly calling, he became a student in the Seminary of St. Mary's of the Lake, in Chicago, in 1863. When eighteen years old, and in 1866, he was sent by his Ordinary to the American College at Rome, where he spent nine years in making a thorough course of theology. He was ordained by Cardinal Patrizi, on May 22, 1875. Returning to Chicago he was appointed assistant pastor of St. Mary's Church, where he served with ability and zeal from 1875 to 1878, when

he was appointed pastor of St. Mary's Church, at Joliet, Illinois, on April 24, 1878. At Joliet he was eminent for his energy, activity and enterprise, for here he built the Church of St. Mary, one of the finest churches in this country; here, too, he founded and built the fine convent, academy and male and female schools of St. Mary, under the care of the Sisters of Loretto, and other judicious and successful enterprises show his zeal and ability in the church and among the people. The new Diocese of Cheyenne, Wyoming Territory, was erected on August 9, 1887, and as all had to be formed and organized in this new and remote region, the Diocese was fortunate in receiving, on the nomination of the Bishops and appointment of the Holy See, so admirable a Bishop. Of him it was said at the time, "He is regarded by the people of Joliet, irrespective of creed, as a public benefactor, and is in daily receipt of expressions of their esteem and regret that the city should lose so progressive and able a citizen." The Diocese possesses now six priests, nine churches, forty-five stations and five chapels, one academy, two parochial schools, with an attendance of two hundred, one Indian school, with an attendance of one hundred, and a Catholic population of two thousand one hundred.



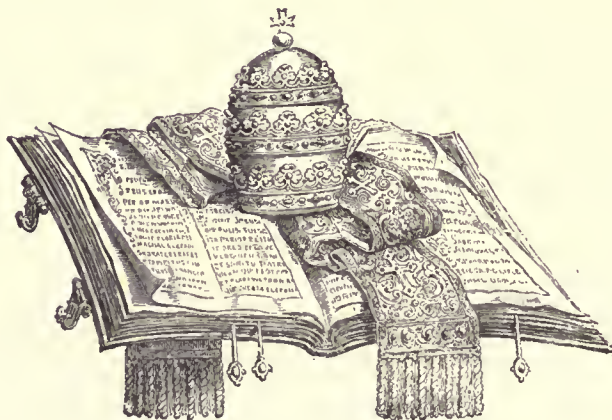
RIGHT REV. RICHARD SCANNELL, D. D.,

FIRST BISHOP OF CONCORDIA, KANSAS.



TO provide for the spiritual wants of an extensive territory with a scattered Catholic population, and a new population of immigrants pouring in, is a task of no ordinary magnitude. Bishop Scannell has courageously and zealously undertaken this work, and his past experience and success, and his energy, zeal and ability already exhibited in organizing and equipping his new Diocese, give assurance of his success in his untilled and difficult field. Right Rev. Richard Scannell was born in County Cork, in the Diocese of Gloigne, Ireland, on May 12, 1844. After sound preliminary instruction at home and elementary schools, he made a fine and successful course of classics in the fine school of Dr. Riordan, at Middleton, County Cork, and now zealously and promptly gave himself to the preparation for the holy ministry. With this view he entered the College of All Hallows, at Dublin, and here he was distinguished for his assiduity of application, quickness of acquisition, good example and zeal for his future vocation. After completing his philosophical and theological course with marked success, he was ordained at All Hallows, in the early part of the spring of 1871. Having

already decided on seeking the American missions for his field, he became attached to the Diocese of Nashville. He lost no time in coming to Tennessee, arriving at Nashville in April, 1871, and has ever since been a laborious, zealous and judicious pastor of souls in that Diocese. His first labors were as assistant at the Cathedral; thence he served for several years with great success as pastor of the Church of St. Columba, in East Nashville. He was then appointed to the important and responsible position of pastor of the Cathedral, at Nashville, where he gained still more the admiration and confidence of the clergy and the people. On the promotion of Bishop Feehan to Chicago, he was administrator of the Diocese from November, 1880, to June, 1883. His last important service was the establishment of the new congregation of St. Joseph's, in West Nashville, and placing it in a fine condition. He was appointed Bishop of Concordia, Kansas, on September 25, 1887, and was consecrated on November 30, 1887, at Nashville. The Diocese contains twenty-five priests, forty-one churches and thirty-one stations, ten ecclesiastical students, one academy, ten parochial schools, with an attendance of one thousand, and a Catholic population of fourteen thousand five hundred.



RIGHT REV. HENRY COSGROVE, D. D.,

SECOND BISHOP OF DAVENPORT.



BISHOP COSGROVE was the son of John and Bridget Cosgrove, who emigrated from Ireland to this country several years before his birth and settled at Williamsport, Pennsylvania. He was born at

Williamsport, on December 19, 1834. In 1845 the family removed to Dubuque, Henry then being eleven years old. Trained to love the altar as an acolyte and serve Mass, he was led to adopt the priestly vocation at the early age of fifteen, when he commenced his sacred studies under Father Cretin, and followed them up to a successful completion at St. Mary's Seminary, Perry county, and at the Seminary at Carondelet. He received ordination from the hands of Right Rev. Clement Smyth, Bishop of Dubuque, and was the first priest that prelate ordained. On August 25, 1857, he was sent to Davenport, then in the Diocese of Dubuque, and assisted Father Travis at St. Marguerite's Church. During Father Travis's absence in Europe he managed the affairs of the church for a year, and, in 1862, he became pastor of the church. He proved himself a most efficient pastor, and did all to carry forward improvements needed for so large and increasing a parish. Among his many

works was the enlargement of the church, in 1865, and the erection, in 1869, of a fine and commodious school-house, which he soon had filled with pupils. So greatly and gratefully were his services appreciated by his congregation that they gave him an unexpected ovation at the silver jubilee of his ordination. In 1881, when Davenport became an episcopal city, and Bishop McMullen was selected as its first Bishop, Father Cosgrove was made Vicar-General of the new Diocese, and in this office rendered invaluable services. On the death of the Bishop, in 1883, Father Cosgrove became administrator by appointment of the deceased prelate, and on the nomination of the Bishops of the Province and petition of the clergy of the Diocese he was appointed second Bishop of Davenport. He was consecrated on September 14, 1884, and soon afterwards represented the Diocese in the Third Plenary Council of Baltimore. He has made a good Bishop. He has increased the churches of the Diocese from one hundred and twenty to one hundred and fifty-two, with forty-six stations and fourteen chapels, in 1890, the priests from eighty-two to ninety-one, and the Catholic population from forty thousand to fifty-six thousand. He has added in many other respects to the working equipment of the Diocese, which has become most prosperous under his able and energetic administration.



RIGHT REV. JOHN HENNESSY, D. D.,

THIRD BISHOP OF DUBUQUE.



TO the distinction of having zealously and successfully carried on the work of two such Prelates as Bishop Loras and Smyth, Bishop Hennessy has added the good that is always accomplished by an eloquent and powerful announcement of the Word of God from the Christian pulpit. Right Rev. John Hennessy is a native of Ireland; from early youth he was studious, and having devoted himself to the priestly office and labors, received ordination in his native country. He came to labor in the American missions, where priests were needed for the immense numbers of Catholics emigrating from Ireland, and he commenced his missionary career in the Diocese of St. Louis. He was pastor of St. John the Baptist's Church, at New Madrid, Missouri, 1850, and subsequently was pastor of St. Peter's, at Gravois, for several years. He was next called to the Theological Seminary, at Carondelet, as Professor of Dogmatic Theology and Holy Scripture, and such was his usefulness in this Diocesan institution that, in 1857, he became its rector. He next became one of the priests of the St. Louis Cathedral, and having served there during the civil war, he became pastor of St. Joseph's Church, at St. Joseph's, Missouri. Such was his ability that he was chosen for Third Bishop of Dubuque, on April 24, 1866, and was consecrated on September 30. The Diocese then pos-

sessed a Catholic population of a hundred thousand, who worshipped in seventy-nine churches and were served by sixty priests. The missions of Iowa were laborious, but the work of the Bishop in meeting the countless emergencies arising from a vast immigrant Catholic population was greater. Bishop Hennessy's energy and zeal met every requirement. The priests of the Diocese were increased. St. Joseph's College was founded, and the Hospital of the Sisters of Mercy was established in 1879, both at Dubuque. In 1873 the English Benedictines came to the Diocese and established St. Malachy's Priory at Creston. So great was the growth of the Church in the Diocese of Dubuque that it became necessary to divide it, and thus the new Diocese of Davenport was erected in 1881, leaving to the elder Diocese that part of the State north of the counties of Harrison, Shelby, Audubon, Guthrie, Dallas, Polk, Jasper, Poweshiek, Iowa, Johnson, Cedar and Scott. St. Raphael's Cathedral was erected and dedicated in 1884, and there followed academies and schools in great numbers. Bishop Hennessy, at the Third Plenary Council of Baltimore, was selected to preach the public sermon on "The Sanctity of the Church." The Diocese now possesses one hundred and eighty-seven priests, one hundred and forty-five churches, and ninety chapels, sixty theological students, one college, eight academies and eighty parochial schools, with an attendance of six thousand seven hundred children.





RIGHT REV. JOHN HENNESSY, D.D.
Bishop of Dubuque.



RIGHT REV. JOHN JOSEPH HOGAN, D.D.
Bishop of Kansas City, Mo.



RIGHT REV. LOUIS M. FINK, D.D.
Bishop of Leavenworth.

RIGHT REV. JOHN JOSEPH HOGAN, D. D.,

FIRST BISHOP OF KANSAS CITY AND FIRST BISHOP OF ST. JOSEPH'S.



JOHN JOSEPH HOGAN was born in the parish of Bruff, County and Diocese of Limerick, Ireland, on May 10, 1829. His first studies at the age of five were at the village school of the Holy Cross and then at his father's house under a private teacher of Latin and Greek. When eighteen years old, already aspiring to the priesthood, he came to St. Louis and entered the Theological Seminary of the Diocese and was ordained a priest in April, 1852. His studies had been thorough from the beginning. He commenced his missionary career at Old Mines, and next as pastor at Potosi, showing in both places an aptitude for missionary labor. In 1854 he became an assistant at St. John's Church, in St. Louis, and at the same time chaplain to the Male Orphan Asylum and spiritual director and confessor to the Sisters. His next work was to organize the new parish of St. Michael; he erected the church and built parochial schools. He now showed the true apostolic spirit in leaving the parish, where he had created all, for a remote, vast and unprovided missionary field, Northwest Missouri, which had neither pastor nor church, and he founded the missions at Martinsburg, Mexico, Sturgeon, Allen (now called Moberly), Macon City, Brookfield, Chillicothe and Cameron. After having energetically and zealously founded the missions of Northwest Missouri, he went to the South and commenced a similar work on the State border near Arkansas. Here, however, the ravages of civil war prevented all his noble

efforts. On March 3, 1868, the Holy See erected the See of St. Joseph's, containing all that part of Missouri lying between the St. Louis and Charitan Rivers. Father Hogan was appointed its Bishop and he was consecrated by Most Rev. P. R. Kenrick at St. Louis on September 13, 1868. The new Diocese, embracing parts of his former missions, contained then nine priests, eleven churches and fourteen thousand Catholics. Schools for boys were already conducted by the Brothers of the Christian Schools, and for girls by the Ladies of the Sacred Heart. The Benedictines and Franciscans were received, as also the Benedictine Sisters, the Sisters of St. Joseph and of the Perpetual Adoration. Schools, churches and institutions sprang up on all sides. In 1880, in September, the See of Kansas City was erected, containing that part of Missouri south of the Missouri and west of Moniteau, Miller, Camden, Laclede, Wright, Douglas and Ozark counties. Bishop Hogan was appointed its first Bishop and administrator of St. Joseph's. The Redemptorists came and made Kansas City the centre of their western missions. The Little Sisters of the Poor opened a home for the aged. Progress was made on all sides. The two Dioceses now possess sixty-three priests, forty-four churches, twenty-eight stations and nine chapels, one college, eight academies, one orphan asylum, four hospitals, one Magdalene asylum, one industrial home for girls, a home for the aged, nearly three thousand children attending parochial schools, and a Catholic population of twenty-eight thousand five hundred. Kansas City contains the Novitiate of the Redemptorists.



RIGHT REV. LOUIS MARIA FINK, O. S. B., D. D.,

FIRST BISHOP OF LEAVENWORTH.



THE Benedictines have given to the American Church some admirable Bishops, and among them is Right Rev. Louis Maria Fink. He was born at Triftensberg, in Bavaria, on June 12, 1834, receiving at baptism the name of Michael. After preliminary studies at local schools he was sent to the Latin school and gymnasium at Ratisbon. He was an early aspirant to the religious life, and after his immigration to this country at the age of eighteen, he entered the Benedictine Abbey of St. Vincent, Westmoreland county, Pennsylvania, where he was professed on January 6, 1854, receiving the religious name of Louis Maria. After a thorough theological course he was ordained on May 28, 1857, by Bishop Young, of Erie. After zealous services at Bellefonte, Pennsylvania, and Newark, New Jersey, he was sent by his superiors as pastor of the Benedictine church at Covington, Kentucky. At Covington he completed a fine church, and introduced the Benedictine Nuns and confided to them the female parochial school. Where work was to be done in Benedictine missions Father Fink was sent, and such was his success at Covington that he was next sent to Chicago and stationed at St. Joseph's Church. Here he so increased the congregation that the church soon proved insufficient for them. Father Fink was commissioned to erect a new church and this he did with great success, the church costing eighty thousand dollars. He also erected

in St. Joseph's parish a fine new school-house. He was next appointed by his superiors prior of the Benedictine Convent at Atchison, Kansas, and, while thus engaged, Bishop Miége, Vicar Apostolic of Kansas, a member of the Society of Jesus, selected and asked for the Benedictine prior as his co-adjutor. Father Fink was appointed to this responsible office, and under the title of Bishop of Eucarpia he was consecrated by Bishop Foley at the Church of St. Joseph's, which he had erected at Chicago, on June 11, 1871. He became an invaluable assistant to that untiring Bishop, Dr. Miége, and when he was absent managed the affairs of the Diocese with marked ability. In 1874 Bishop Miége resigned and returned to his brethren of the Society of Jesus, when Bishop Fink became Vicar-Apostolic; and when the See of Leavenworth was created on May 22, 1877, Bishop Fink was appointed first Bishop of Leavenworth. The zealous Benedictine missionary and priest was now the no less zealous Bishop, for churches, schools and institutions were multiplied. St. Benedict's College at Atchison, the Jesuit College of St. Mary's, and the schools of the Benedictine and Franciscan Sisters, and Sisters of St. Joseph, Sisters of Charity and of St. Agnes, are noble works. The Diocese under his good administration now possesses one hundred and twenty-four priests, one hundred and seventy-two churches and thirteen chapels, one preparatory seminary, twenty theological students, three colleges, four academies, fifty-five parochial schools with an attendance of 4,600 children, two orphan asylums and a Catholic population of sixty thousand.





RIGHT REV. THOMAS BONACUM, D. D.
Bishop of Lincoln, Neb.



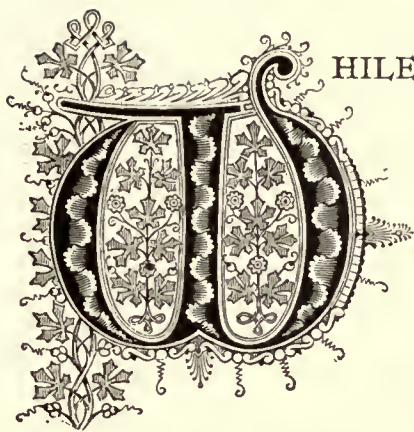
RIGHT REV. JAMES O'CONNOR, D. D. (Deceased).
Bishop of Omaha, Nebraska.



RIGHT REV. JOHN JOSEPH HENNESSY, D. D.
Bishop of Wichita, Kansas.

RIGHT REV. THOMAS BONACUM, D.D.,

FIRST BISHOP OF LINCOLN, NEBRASKA.



WHILE the name of Lincoln is indicative of recent origin, Southern Nebraska has grown to a marvellous development, and the Church, increasing with equal or greater strides, now makes a wonderful exhibit of religious works in the new Diocese of Lincoln. Right Rev. Thomas Bonacum, though of Irish birth, He spent his life in our country, and is identified with Western growth, for he was brought to this country by his parents when he was scarcely a year old. He was born near Thurles, in County Tipperary, Ireland, on January 29, 1847. His early education was obtained at St. Louis, where his family had settled, and before he had finished his classical course he accepted the call to the sacred ministry, and made his classical studies complete at the Salesianum or Theological Seminary at Milwaukee. He made his theological studies chiefly at the St. Louis Diocesan Seminary at Cape Girardeau. He was ordained at St. Mary's Church in St. Louis on June 18, 1870, by the Right Rev. Bishop Melcher, of Green Bay, in the absence of Archbishop Kenrick at Rome. He spent a few years in active missionary work, and then viewing the higher education of the clergy as of vast importance to religion and to Christianity, he went abroad and attended theological and scientific lectures under Professors

Hergenroether and Hettinger at the University of Würzburg. He returned to St. Louis well equipped for a life of usefulness in the Church and, in 1881, he was appointed pastor of the Church of the Holy Name of Jesus in that city. Such was the zeal of his pastoral administration that he produced a marked improvement in the flourishing condition of the parish and all its works. In 1884 the Most Rev. Archbishop Kenrick, of St. Louis, appointed him his theologian to accompany him to the Third Plenary Council of Baltimore. When the new See of Belleville was carved out of the Diocese of Alton, Illinois, Father Bonacum was among those nominated for the new See. So, too, when the new See of Lincoln was erected by the Holy See, he was placed on the list of nominees for that See and was chosen by the Holy Father, Pope Leo XIII. He was consecrated on November 30, 1887, and went zealously to work in organizing and building up the new Diocese confided to his care. Not only is he a zealous missionary, he is also, what is important in a Bishop, a learned theologian, accomplished historian and a scholar. He also possesses solid piety, energy and good judgment. The young Diocese already possesses forty-three priests, seven communities of religious sisters, with fifty-nine sisters, nine ecclesiastical students, thirty-five parishes with resident pastors, thirty-eight missions with churches, stations without churches forty, and five chapels, seven convents, two academies, one hospital, eleven parochial schools and a Catholic population of twenty thousand. A society to promote immigration is founded at Lincoln.



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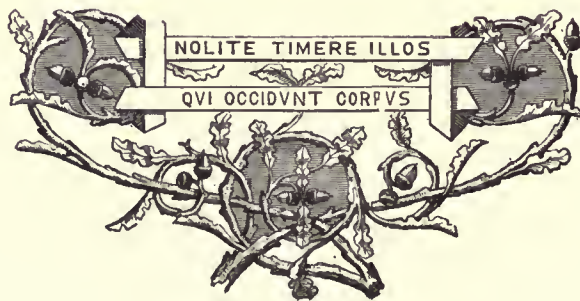
RIGHT REV. JAMES O'CONNOR, D.D.,

FIRST BISHOP OF OMAHA.



RIGHT REV. JAMES O'CONNOR, a brother of the distinguished first Bishop of Pittsburgh and Jesuit Father, Dr. Michael O'Connor, possesses many of the same traits of character and much of his nature and acquired ability. His early ecclesiastical education was somewhat under the advice of his elder brother. He was born in Queenstown, Ireland, on September 10, 1823. He showed an inclination for the priesthood at an early age. He came to this country in 1838, when fifteen years old; he made his preparatory classical and sacred studies at the College of St. Charles Borromeo, Philadelphia, with which his learned brother was connected, first as professor and then as rector, and finished his course at the Urban College at Rome. He received the best training for the priesthood in the Propaganda, and was ordained at Rome in 1845, on the feast of the annunciation, for the Diocese of Pittsburgh, in which he spent in severe and zealous missionary labors the first seven years of his priestly life, of which Diocese his brother was then the ordinary. He was a priest of solid attainments and learning and of sound judgment and prudence. In 1857 he was appointed Rector of St. Michael's Theological Seminary, near Pittsburgh, this being the Diocesan preparatory school. So thorough and able was his administration and organization of the seminary, and the distribution of its various branches, that it became a great success and many sought its advantages. In 1862, such was the

demand for admissions that he had to enlarge the institution by the erection of another wing to the building, and even then it was filled. In 1863 he resigned his connection with St. Michael's, and was almost immediately appointed Rector of the large Seminary of St. Charles Borromeo, at Philadelphia, and was also professor of philosophy, moral theology and ecclesiastical history. In 1872 he went to Europe and on his return was appointed pastor of St. Dominic's Church at Holmesburg. In 1876 he was appointed Vicar Apostolic of Nebraska, was consecrated under the title of Bishop of Dibona on August 20, and proceeded without delay to his arduous labors and struggled with great success in promoting missions, church-building, and the founding of schools. He was the founder of Creighton College in 1879, which he placed in charge of the Jesuits, and he called the Franciscans to his Diocese. He was one of the Fathers of the Third Plenary Council of Baltimore in 1884. In 1885 the Vicariate was merged in the Diocese of Omaha and Dr. O'Connor became its first Bishop. The Diocese now possesses seventy-six priests, of whom twenty-one are regulars, one hundred and twenty-six churches, forty-seven stations and fifteen chapels, and fifty-three parishes, seven religious communities of men with thirty-eight members, seven of women with two hundred and nine sisters, fifteen theological students, one college, four academies, thirty-three parochial schools, one asylum and a Catholic population of nearly 54,000. Dr. O'Connor's death occurred after the above went to press.



RIGHT REV. JOHN J. HENNESSY, D.D.,

SECOND BISHOP OF WICHITA, KANSAS.



HE Right Rev. John J. Hennessy was born near Cloyne, County Cork, Ireland, on July 19, 1847. His family came to America with him when he was three years old and settled in St. Louis, where, after some preliminary studies, he made his classical course at the College of the Christian Brothers. Here he graduated in 1862. Embracing the ecclesiastical state, he made his theological studies at the Salesianum, Milwaukee, and had for his professors Archbishop Heiss, of Milwaukee, and Bishop Flasch, of La Crosse. In September, 1865, he entered the class of philosophy at Cape Girardeau, in Missouri, and returned to the Salesianum in 1866. Having received minor orders and deaconship in September, 1869, he taught in the seminary and was ordained priest on November 29, 1869, by dispensation, being then under the canonical age for ordination. His first mission covered ten counties of the State of Missouri, with his headquarters at Iron Mountain. He built churches at Doniphan and Gatewood, in Ripley county; Poplar Bluff, in Butler county; Grantville, in Iron county; Bismark, in St. Francis county; and completed the churches at Farmington and Iron Mountain. He next established an Ursuline Convent, in 1877, at Arcadia, obtaining the property by purchase from the Methodists, and placed the convent in a most flourishing condition. In 1878 he was appointed Procurator

and Vice-President of the Board of Managers of St. Louis Protectory. In February, 1880, he became Rector of St. John's Church, in St. Louis, succeeding Archbishop Ryan, now of Philadelphia. On August 28, 1888, he was appointed second Bishop of Wichita, Kansas, in place of Right Rev. James O'Reilly, who died before consecration, and was consecrated by Most Rev. Peter Richard Keurick on November 30 of that year. He left many monuments of his zeal in the Diocese of St. Louis, and among these is the Reformatory school at Glencoe, for the erection of which he, by the appointment of Archbishop Keurick, collected the funds. He was also the editor of a youths' magazine, called the *Homeless Boy*, which, however, has ceased to be published. It is an amusing circumstance connected with his appointment as a bishop, that, having accomplished the rare feat of ascending Pike's Peak, he received congratulations from all sides at his success; the news of his appointment as bishop was received at St. Louis while he was ascending this great mountain elevation; and when he received by telegraph congratulations on his "elevation," he supposed it related to his ascent on the mountain. His appointment was a surprise to him. The new Diocese now contains nineteen secular priests, sixteen churches with resident pastors, twenty-three churches without resident pastors, six new churches building, thirty-one stations attended and two chapels, one academy, nine parochial schools, one asylum and a Catholic population of eight thousand.





Cathedral of St. Paul, St. Paul, Minn.

CHAPTER XII.

PROVINCE OF ST. PAUL.

History of the Archdiocese of St. Paul and of the Suffragan Dioceses of Winona, St. Cloud, Duluth, Jamestown and Sioux Falls.

ARCHDIOCESE OF ST. PAUL.



THE Diocese of St. Paul was erected by Pope Pius IX., on August 9, 1850, in compliance with the recommendation of the Seventh Council of Baltimore, which assembled in May, 1849. The Diocese covered the Territory of Minnesota, and Rev. Joseph Cretin, Vicar-General of Dubuque, was appointed first Bishop. He was consecrated in the domestic chapel of the Bishop of Belley, in France, on January 26, 1851, and immediately returned to the United States, accompanied by several clergymen, whose services he had secured in France for the missions of Minnesota. Father Hennepin, in 1680, had been the first of Europeans to visit the neighborhood where St. Paul now stands. He discov-

ered and named the Falls of St. Anthony, and explored the Mississippi between the Illinois and the Falls.

In 1839 Bishop Loras and Father Galtier visited Mendota and founded a mission, when, with the exception of four trading-houses, all was wilderness. Alongside of Mendota the Mission of St. Peter was founded, and at the opposite bluff, then called "Pig's Eye," was founded the Mission of St. Paul. Bishop Cretin visited the missions in 1842. Bishop Cretin's Cathedral was a log chapel, 45 × 18, and his residence was a log shanty, 18 × 18, and the clerical force consisted of three priests, to whose number he added six others whom he brought from France. New accessions of priests and log chapels were made, a larger stone house was obtained by the Bishop, and this served for cathedral, seminary and school.

The Sisters of St. Joseph, the Brothers of the Holy Family, and the Benedictines under their prior, Father Wittman, founded at St. Cloud a Benedictine community, the beginning of a future college and abbey. The Indian missions among the Wiunnebagoes, Ojibways and Chippewas were restored and zealously attended. As the schools of the Diocese were a heavy tax on Catholics, in addition to their quota of the common-school fund, Bishop Cretin applied to the Legislature for a fair share of the school fund, but without success. In the single year 1856



Most Rev. Thomas L. Grace, D.D.

the Catholic population of Minnesota was doubled; at the end of 1855 the number was twenty-five thousand, and at the end of 1856 it was fifty

thousand. Bishop Cretin died February 22, 1857, and was succeeded by the Dominican Father, Thomas L. Grace, who was consecrated in the St. Louis Cathedral by Archbishop Kenrick on July 24, 1859, and was escorted to his See by a delegation of the clergy of Minnesota on board a steamer, as there were no railroads to St. Paul at that time. Northern Minnesota was erected into a separate Vicariate-Apostolic in 1875, and in that year also Bishop Grace, whose health became impaired by his labors, obtained the appointment of a Co-adjutor, Right Rev. John Ireland. Dakota in 1879 was also erected into a separate Vicariate-Apostolic. One of Bishop Grace's earnest labors was the promotion of the cause of temperance, and for this purpose he organized numerous societies, which acted not only within their respective parishes but also in united conventions. Bishop Grace, after celebrating the Silver Jubilee of his Episcopate in July, 1884, resigned his See and was succeeded by Bishop Ireland. Among Bishop Grace's good works was a school for dumb mutes at St. Paul. In 1888 St. Paul became a Metropolitan See, and Dr. Ireland became an Archbishop, with the Vicariates-Apostolic of Northern Minnesota and Dakota as suffragans. In 1889 the new Dioceses of Sioux Falls, St. Cloud, Winona, Duluth and Jamestown were erected and made suffragans to St. Paul. The new prelates are Bishops Marty, Zardetti, Cotter, McGolrick and Shanley. The Diocese of St. Paul proper now contains one hundred and twenty-five churches and the same number of priests; a theological seminary; Benedictine, Franciscan, Dominican and Marist Fathers; Franciscan and Christian Brothers; Sisters of St. Benedict, St. Dominic, Notre Dame, Good Shepherd, Visitation, Christian Charity, the Immaculate Heart of Mary, of Mercy, Little Sisters of the Poor, and Poor Handmaids of our Lord, eight academies, sixty-two parochial schools and fourteen charitable institutions.

DIOCESE OF DULUTH.

The new Diocese of Duluth was erected by Pope Leo XIII., in 1889, and formed of the northern portions of the States of Minnesota and of the late Vicariate-Apostolic of Northern Minnesota, heretofore governed by Right Rev.

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Rupert Seidenbush, of the Benedictine Order, who has resigned on account of his health. The original Vicariate of Northern Minnesota was erected on February 12, 1875. The first Bishop of Duluth is Right Rev. James McGolrick. Du-

ARCHDIOCESE OF ST. PAUL.



Church of the Sacred Heart, Duluth, Minn.

luth, named after one of Le Salle's companions, Daniel Greysohn du Lhut, who rescued Father Hennepin from the Sioux in 1697, possesses three churches besides St. Clement's Benedictine Priory, one of which is French, another Polish. The new Diocese now commences with twenty-two priests, thirty-two churches and ten stations. There are Benedictine Convents at Duluth, Moorhead and White Earth, Indian Reservation, and Indian Missions at White Earth Reservation, Fond du Lac, North Shore, Lake Superior, Otter Tail, Leech Lake, St. Louis River and Red Lake Reservation, and at many places which are attended from the above named places as missionary centres. There is a hospital at Duluth in charge of the Sisters of St. Benedict. Besides the Cathedral of the Sacred Heart, Duluth contains St. Clement's Benedictine Priory, the French Church of St. John Baptist, and the Polish Church of St. Mary, Star of the Sea.

DIOCESE OF JAMESTOWN.

THE new Diocese of Jamestown, embracing the new State of North Dakota, was erected in 1889, by Pope Leo XIII., and has heretofore formed a part of the Vicariate-Apostolic of Dakota, governed by Right Rev. Martin Marty, of the Benedictine Order. The Vicariate of Dakota was erected in 1879. The Right Rev. John Shanley is the first Bishop of Jamestown. The new Diocese of Jamestown commences with fifty-three priests, sixty-one churches, eighty-one stations, attended by the pastors of the churches, thirteen parochial schools and a hospital. The priests of the Diocese are divided between Seculars and Benedictines, and the Diocese also possesses the Ursuline and Presentation Nuns, the Sisters of Mercy and the Grey Nuns from Canada. The Indian Missions form an interesting feature of this country, and these missions exist among the Chippewas, Creeks, Sioux, Rees, Gros Ventres and Mandans. At the missions are Indian schools conducted by the Fathers and Sisters,



St. James' Pro-Cathedral, Jamestown, N. D.

and these schools are now threatened with governmental transformation into "non-sectarian" or infidel government schools.

DIOCESE OF ST. CLOUD, MINN.

THE Diocese of St. Cloud was erected by Pope Leo XIII., in 1889, and extends over a portion of the State of Minnesota, and divides with the

new See of Duluth the territories of the Vicariate-Apostolic of Northern Minnesota, over which Right Rev. Rupert Seidenbush has presided



Pro-Cathedral of the Holy Guardian Angels, St. Cloud, Minn.

from its creation to the present. The Right Rev. Otho Zardetti is the first Bishop of St. Cloud. The Episcopal city of St. Cloud was the seat of the late Vicariate-Apostolic, and now possesses the Cathedral of the Holy Guardian Angels and the Church of the Immaculate Conception. The Diocese possesses fifty-two Benedictine priests and fifteen secular priests, twenty-one young men preparing for the priesthood, twenty-eight churches, forty chapels and stations regularly attended, and contains St. John's Benedictine Abbey, University and Seminary, two academies for girls, twelve parochial schools, eleven district schools under Catholic teachers, an asylum, three hospitals, and a Catholic population of thirty thousand.

Connected with St. John's Benedictine Abbey and University is St. John's Industrial School for Indian Boys, which contains seventy-one pupils. At Collegeville is also located St. Benedict's Convent of the Benedictine Sisters, and to the latter is attached St. Benedict's Industrial School for Indian Girls.

DIOCESE OF SIOUX FALLS, S. D.

THE Diocese of Sioux Falls, comprising the State of South Dakota, was created by Pope Leo XIII., in 1889, out of the southern part of the late Vicariate-Apostolic of Dakota. The Vicariate, erected in 1879, received for its first Bishop the Right Rev. Martin Marty, of the Benedictine Order, and embraced all Dakota. Bishop Marty now becomes the first Bishop of the new Diocese of Sioux Falls, and has entered vigorously upon its administration. The Episcopal residence is removed from Yankton to Sioux Falls, which has but one church, St. Michael's. The new Diocese commences with thirty-nine priests, seventy-six churches, seven academies, fourteen parochial schools. Two religious orders, the Benedictines and Jesuits, are laboring in the Diocese and conduct Indian missions and schools among the Sioux, Ogallala and Cheyenne Indians. The Benedictine and Ursuline Nuns, Presentation Sisters and Sisters of St. Agnes are conducting academies and Indian schools, as well as other institutions of education and charity.



St. Michael's Pro-Cathedral, Sioux Falls, S. D.

ARCHDIOCESE OF ST. PAUL.

DIOCESE OF WINONA, MINN.



St. Thomas' Cathedral Church, Winona, Minn.

THE new Diocese of Winona, comprising nineteen counties of the State of Minnesota, and heretofore forming a part of the Archdiocese of St. Paul, was created by Pope Leo XIII., in 1889, and has received for its first Bishop the Right Rev. Joseph B. Cotter, who was heretofore the pastor of St. Thomas' Church at Winona, which has become the Episcopal city. The new Diocese begins its career with forty-eight priests and fifty churches. The Jesuit Fathers have charge of the fine Church of Saints Peter and Paul, with four Fathers. There are an Ursuline Convent at Lake City, a Convent of the Sisters of the Holy Child Jesus at Avoka and Waseka, Sisters of Notre Dame at Mankato; and there are eighteen parochial schools with an attendance of over twenty-five hundred children. The Diocese is well equipped, but its fine equipment is the work already accomplished by Bishop Marty, and his labors, now reduced to a much smaller field, will prove most serviceable to religion, charity and education. Eighteen parochial schools speak well for so new a Diocese.





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MOST REV. JOHN IRELAND, D.D.

Archbishop of St. Paul.

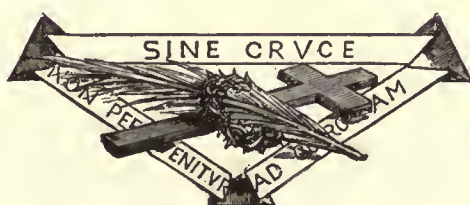
MOST REV. JOHN IRELAND, D. D.,

THIRD BISHOP AND FIRST ARCHBISHOP OF ST. PAUL.



IF Archbishop Ireland had no other claim to distinction in the American Catholic Hierarchy than his eminent advocacy of the cause of temperance, he would then stand among the foremost of American Prelates. But beside this noble eminence, he is among the foremost rank for energy, enterprise, eloquence and successful works. He was born at Burnchurch, County Kilkenny, Ireland, on September 11, 1838, and his family immigrated to this country in 1849, when he was eleven years old; and finally, after a short sojourn in Vermont and at Chicago, settled at St. Paul. He attended the Cathedral parochial school, and though very young showed evident signs of a vocation to the holy ministry. Bishop Cretin saw this as well as his remarkable talents, and sent him to the Preparatory Seminary at Meximeux, in France, and he afterwards made his theological course at the Grand Seminary at Hyères. He returned to St. Paul in 1861, and was ordained by Bishop Grace on December 21. His first service was as chaplain in the Fifth Minnesota Regiment, in the civil war, a movement which showed even then his great energy of character. He won the respect and gratitude of all who saw his services, which were so unsparing as to impair his health. He was compelled to return to St. Paul, where he was appointed Pastor of the Cathedral. While performing active and secret missionary duties he became a champion of temperance, a promoter of Catholic immigration to Minnesota, and a close historical student. He was a man of mark from the beginning. He was appointed

by the Holy See Vicar-Apostolic of Nebraska, under the title of Bishop Maronea, but Bishop Grace saw how great a loss this would be to his Diocese, and he went to Rome and secured his appointment as his own co-adjutor. He was consecrated on December 21, 1875. He greatly relieved Bishop Grace of the more arduous labors of the Episcopate. His temperance agitation assumed broader and more systematic proportions, and numerous societies were formed. He led in the formation of the Catholic Immigration Society, which resulted in bringing thousands to the West from the crowded cities of the East, and added greatly to the Catholic population of Minnesota. His studies of history led to his election as President of the Minnesota Historical Society. He took an active part in organizing Catholic Historical Societies, and in getting up the Catholic Lay Congress at Baltimore, in 1889. At the Third Plenary Council of Baltimore he preached a great sermon on "The Catholic Church, equally Opposed to Anarchy and to Despotism, the Guardian Society, the Defender of True Liberty," and at the Centenary of 1889 he preached at the Vesper service. He was prominent in founding the American Catholic University. He succeeded to the See of St. Paul on July 31, 1884, and was raised to the Archiepiscopal dignity on May 15, 1888, with the Vicars Apostolic of Northern Minnesota and of Dakota his suffragans. In 1889 he secured the further development of the Hierarchy in the Northwest by the erection of the new Sees of Sioux Falls, St. Cloud, Winona, Duluth and Jamestown, as suffragans to St. Paul.



RIGHT REV. JAMES MCGOLRICK, D.D.,

FIRST BISHOP OF DULUTH.



THE Right Rev. James McGolrick, who has recently been appointed by the Holy See, on the recommendation of Archbishop Ireland of St. Paul and his colleagues, to assume the arduous work of organizing and governing the new Diocese of Duluth, in Minnesota, was born at Tipperary, Ireland, about the year 1844, and received his primary education at home and in the schools of his native town. He next studied the classics at St. Mary's College, London. Having while yet quite young devoted himself to the holy ministry, he went to All Hallows College, at Dublin, as an ecclesiastical student, and after a successful and creditable course of philosophy and theology, he was ordained in the holy priesthood in 1867. He determined to devote himself to the Catholic missions of America, and having been received as a priest of the Diocese of St. Paul, he came to America in 1867, and soon after his arrival at the city of St. Paul, in that year, he was appointed an assistant priest at St. Paul's Cathedral. After a year's efficient service at the Cathedral, he was sent as pastor to Minneapolis, and commenced an active missionary career at that place. Soon after his arrival at Minneapolis he secured the grounds and site for the Church of the Immaculate Conception. Having erected a small frame building for temporary church services, he continued its use until the new church was ready for divine service. The Church of the Immaculate Conception was the first church erected on

the west side of Minneapolis, and is one of the finest churches in this country; the parish and congregation are among the largest in the Northwest. Father McGolrick was ever since his arrival at Minneapolis among the foremost movers in all Catholic enterprises, and among the noble works in which he is foremost is the temperance cause. He is himself a total abstainer. He organized several temperance societies, among which are the Temperance Crusaders, the Father Mathew Society and the Temperance Cadets, having a combined membership of between three and four hundred. As a citizen he has always been public-spirited and active. He was one of the Board of Directors of the Exposition, a prominent member of the Minnesota Academy of Sciences, of the Associated Charities, the Catholic Orphan Asylum Board and other organizations. When the new Diocese of Duluth was erected by Pope Leo XIII., in 1889, he was appointed its first Bishop. Between his appointment and consecration he has written a series of powerful and unanswerable letters in answer to an attack upon the Catholic parochial schools by David L. Kiehle, Superintendent of Public Instruction of Minnesota. He was consecrated at St. Paul's Cathedral by Archbishop Ireland, together with Bishops Shauley and Cotter, on December 27, 1889, the assisting prelates being Right Rev. Thomas L. Grace and Right Rev. Martin Marty. He lost no time in going to Duluth and commencing the organization of this new and promising Diocese. He promotes the great works conducted by the Benedictine Fathers and Sisters.





RIGHT REV. JAMES MCGOLRICK, D. D.
Bishop of Duluth, Minn.



RIGHT REV. OTTO ZARDETTI, D. D.
Bishop of St. Cloud, Minn.



RIGHT REV. MARTIN MARTY, D. D., O. S. B.
Bishop of Sioux Falls, South Dakota.



RIGHT REV. JOSEPH B. COTTER, D. D.
Bishop of Winona, Minn.

RIGHT REV. JOHN SHANLEY, D. D.,

FIRST BISHOP OF JAMESTOWN.



JOHN SHANLEY, the new Bishop of Jamestown, in North Dakota, is a native of Albion, in the State of New York, where he was born of good and zealous Catholic parents in 1852. In 1857, when five years old, he went to the city of St. Paul, Minnesota, and there he received a good solid education in the local schools, and was a good classical scholar. He was attracted while yet young to the Catholic priesthood, and all his studies were directed to that end. Having been received by the ordinary of the Diocese of St. Paul, Right Rev. Thomas L. Grace, as a candidate for the priesthood, he was sent to Rome, and there, in the great College of the Propaganda, he commenced his theological studies. His course at the Propaganda was distinguished alike for the success of his studies and the good example and devout character of his conduct. After completing his sacred studies he was ordained at Rome by Cardinal Patrizi, in May, 1874. Returning to St. Paul, his first missionary service was as an assistant priest at St. Paul's Cathedral, of which Father Ireland, now Archbishop of St. Paul, was the rector, and in 1875 he succeeded that active divine as rector. He has been an active and zealous advocate of the cause of temperance, and has been, throughout Archbishop Ireland's great temperance crusade, his firm and constant co-laborer and supporter. He has organized several temperance societies, and supports his advocacy of the cause by his still more powerful example as a total abstainer. He has been for some time a member of the Archbishop's Council, and in this and other ways he had rendered valuable services to religion and acquired a knowledge and experience of ecclesiastical affairs. Father Shanley, while serving at the Cathedral, erected the handsome four-story building named

after St. Paul's first Bishop, Cretin Hall, and which serves as a parochial school for boys. When the new Diocese of Jamestown, North Dakota, was erected, Father Shanley was recommended and appointed its first Bishop, and he was consecrated at St. Paul's Cathedral, together



Right Rev. John Shanley, D.D.

with Bishops McGolrick and Cotter, by Archbishop Ireland, on December 26, 1889. The new Diocese, of which Bishop Shanley has already assumed the government, is now experiencing the advantages of his robust and energetic administration.

RIGHT REV. OTTO ZARDETTI, D.D.,

FIRST BISHOP OF ST. CLOUD



IN 1889, when the new See of St. Cloud was erected by the Sovereign Pontiff, Leo XIII., it was providential that there was at hand an ecclesiastic so admirably suited for the incumbency of the Diocese as Right Rev. Dr. Zardetti was universally acknowledged to be, by reason of his learning, experience, executive abilities, travels and his knowledge of languages and of theology. Right Rev. Otto Zardetti was born on January 25, 1847, in the Swiss Canton of St. Gall, and, after having made good elementary studies at home and his classics with the Jesuits, he made his university course of six years at the University of Innsbruck in preparation for the holy ministry, and was here ordained in 1870. While yet only a deacon, and in the early part of 1870, his friend, Right. Rev. Dr. Gresth, Bishop of St. Gall, carried him with him to the Council of the Vatican, where he spent six months, meeting the great prelates and theologians of the world and continuing his studies. His first position or employment was as professor of rhetoric in the Seminary of St. Gall from 1870 to 1874, and from 1874 to 1876 he served as librarian of the famous library of the Convent of St. Gall; dur-

ing this time he visited England in 1875 and became acquainted with Dr. Manning and other illustrious Oxonians. In 1876 he was appointed Canon of St. Gall's Cathedral. He wrote and published three German works and a work on Pius IX., and on the Cathedral of St. Gall. In 1880 he visited the United States with Mr. Benziger, the New York publisher, having for ten years had his mind and heart yearning to join the American missions, and now with the immediate object of occupying the chair of Dogmatic Theology in the Theological Seminary of Milwaukee, the Salesianum, offered him by Archbishop Heiss. He visited the East, also California, and the South as far as New Orleans. In 1887 he accepted the appointment as Vicar-General of the Vicariate of Dakota from Bishop Marty. While thus engaged he published, in 1889, his beautiful little work on the Holy Ghost. In the early fall of 1889 he visited Switzerland, went to Rome, where, on September 22, he received his appointment as Bishop of St. Cloud, and on October 20 was consecrated at the National Church of Switzerland, the Immaculate Virgin at Einsiedlen, by Archbishop Gross, of Oregon. On the day of his consecration he addressed and published to his new flock a beautiful Pastoral Letter. He lost no time in returning to America; has taken possession of his See, and is zealously engaged in organizing the Diocese and providing for its missions.

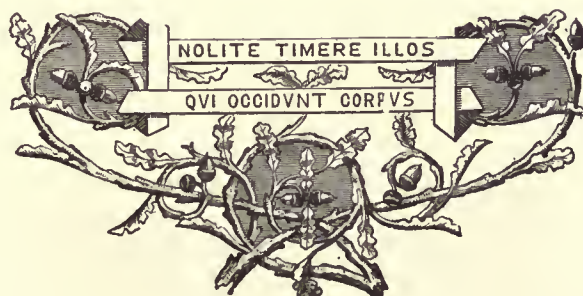


RIGHT REV. MARTIN MARTY, O. S. B., D. D.,

FIRST BISHOP OF SIOUX FALLS.

THE new Diocese of Sioux Falls received as its first Bishop a veteran missionary and experienced prelate; one who had already for nine years successfully and zealously governed the Vicariate-Apostolic of Dakota. Right Rev. Martin Marty was a native of Switzerland, where he was born at the town of Schwyz, on January 12, 1834. Having dedicated himself to a religious vocation and made his classical studies, he became a Benedictine novice and scholastic at the Abbey of Einsiedlen. He was professed on May 20, 1855, and was ordained as a Benedictine monk, on September 14, 1856, after having made a successful course of studies and prepared himself for apostolic work by a spiritual life. In 1854 the Benedictines from the Abbey of Einsiedlen founded St. Meinrad's, and in 1860 Father Martin Marty joined the pious community; and in 1865, when St. Meinrad's Priory was established, he was selected as the first Abbot of St. Meinrad's. So great was the success and prosperity of this new community that, in 1870, Pope Pius IX. advanced St. Meinrad's Priory to the rank of an Abbey, and now Father Marty became a mitred Abbot. The new and ample Monastery of St. Meinrad was commenced, by laying the cornerstone, on May 22, 1872, and under his administration finished. He was zealous and active in extending the buildings, erecting churches and

schools, and in spreading the blessings of a Christian education. He, however, always desired to devote himself to the Indian missions, and was one of several Benedictines that went to begin missions among the Indians of Dakota. Such was his zeal for this work that he resigned his office as Abbot, and devoted himself to the religious interests of the Indians; and in 1880, when the Territory of Dakota was formed into a Vicariate-Apostolic, he was appointed its Vicar-Apostolic. He was consecrated, under the title of Bishop of Tiberias, on February 1, 1880. He attended the Third Plenary Council of Baltimore in 1884. His Vicariate possessed ninety churches and fifty priests, seven Indian missions, and Sisters of St. Benedict and St. Ursula, of the Presentation, of the Holy Cross, and the Sisters of Charity, of Youville. In 1889, when the Diocese of Sioux Falls was erected, the Vicariate possessed one hundred and thirty churches and ninety-four stations, ninety priests, twenty-four schools, with an attendance of two thousand pupils, and a Catholic population of eighty thousand. At this time, the new Diocese of Sioux Falls having been erected, Bishop Marty was appointed its first Bishop, and was transferred to that See, of which he has already taken possession, and has begun the work of diocesan organization. The missions of South Dakota are under their old missionary, and he is now providing effectually for their successful continuance and expansion. The Jesuits and Benedictines are laboring in the Diocese.



RIGHT REV. JOSEPH B. COTTER, D.D.,

FIRST BISHOP OF WINONA.



IN that part of Minnesota, of which the city of Winona is a central missionary point, so great has been the progress of religion and education, so numerous the increasing and growing institutions and needs of charity, that the pastor of St. Thomas' Church finds himself to-day advanced to the rank of Bishop; and his parish church becomes his cathedral. Such sudden and rapid changes, though maturely considered beforehand, both by the Bishops in this country and by Rome, are striking evidences of the remarkable advances made by the Catholic Church in our midst, and especially in the Northwest. The Right Rev. Joseph B. Cotter, the newly consecrated Bishop of the new See of Winona, was born at Liverpool, England, on November 19, 1844. He came to this country with his parents when he was only three years old, and his father was engaged in newspaper work, first at Rochester, New York, and then at Cleveland, Ohio. The family went to the Northwest and settled at St. Paul, Minnesota, in 1855, and Mr. Cotter, the father of the Bishop, continued to work on the newspapers at St. Paul. He was also for many years the clerk of the city. Joseph B. Cotter received his education in the schools of St. Paul. He accepted the vocation to the holy priesthood while yet young, and entered the Benedictine Seminary and College of St. Vincent, near Latrobe, in Westmoreland county, Pennsylvania, as a stu-

dent of theology, and afterwards continued his sacred studies at the Benedictine Seminary of St. John's Abbey and University, at Collegeville, in Minnesota. He was ordained by Right Rev. Thomas L. Grace, Bishop of St. Paul, on May 23, 1871. He was immediately appointed pastor of St. Thomas' Church, at Winona, in Winona county, and has there continued a most active and successful pastorate till he was appointed Bishop in 1889. When appointed pastor at Winona he also attended the church at St. Charles, and at that time there were only four churches and four stations in the county, and one priest besides himself. In his own parish the Catholic families were increased from ninety to two hundred, and now there are twelve fine churches in the county. Father Cotter has been an apostle of temperance. He organized the Father Mathew Society in Winona, in 1877, and in that year went with Father, now Archbishop, Ireland to the Total Abstinence National Convention at New York, and was three times elected President of the National Total Abstinence Union of America, and he was appointed the lecturer for the Union. By his eloquent appeals in the cause of temperance he has won a national reputation. He was consecrated first Bishop of Winona by Archbishop Ireland, at St. Paul's Cathedral, on December 27, 1889. The works with which he was associated as pastor have now become extended over a large Diocese, and are greatly multiplied. The personal example of total abstinence which Bishop Cotter practices is the most eloquent appeal Father Cotter has ever made for the cause of temperance, while his eloquence was resounding throughout the land.





Cathedral of San Francisco de Assisi, Santa Fé, N. M.

CHAPTER XIII.

PROVINCE OF SANTA FÉ.

History of the Archdiocese of Santa Fé, and of the Suffragan See of Denver and Vicariate-Apostolic of Arizona.

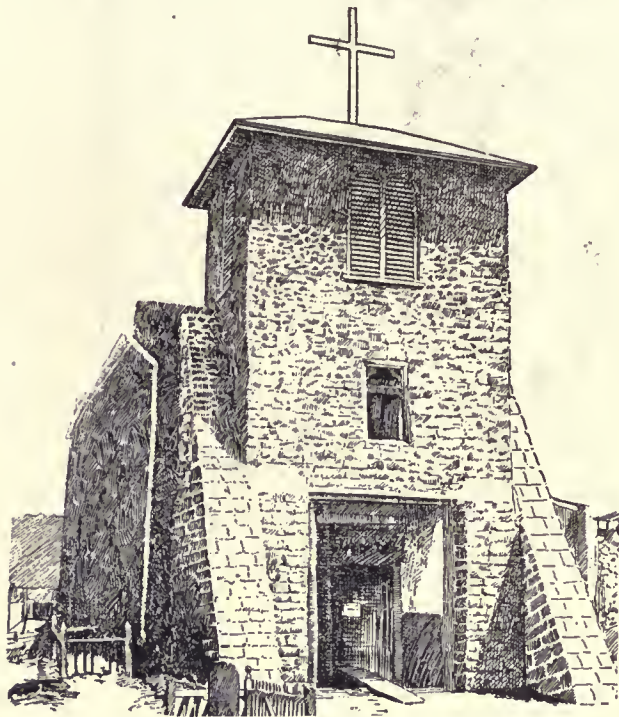
ARCHDIOCESE OF SANTA FÉ.



THE Territory of New Mexico was formed by Pope Pius IX. into a Vicariate-Apostolic in 1850, when Rev. John Baptist Lamy, pastor of St. Mary's Church at Covington, Kentucky, was appointed Vicar-Apostolic, and he was consecrated under the title of Bishop of Agathonica, November 24, 1850. Religion was in a deplorable state, the old missions had ceased, and Spanish inhabitants and the Indians had but little vestige of their former faith. New Mexico, however, contained sixty thousand whites and eight thousand Indians, all of whom should have been Catholics; but after so many years of neglect the field had become overgrown with indifference, ignorance and vice. Bishop Lamy made every effort to restore religion and education, and to this end endeavored to secure good

priests for his vicariate. In 1853 the Sisters of Loretto came and opened at Santa Fé their Convent and Academy of Our Lady of Light. On July 29, 1853, this vicariate was merged in the See of Denver, and Dr. Lamy was appointed its first Bishop. He visited Europe and procured four priests, a deacon and two sub-deacons. The Christian Brothers came and founded St. Michael's College at Santa Fé, so also the Sisters of Charity came to take charge of hospitals and asylums, and the Jesuits came and opened at Las Vegas a college now conducted by the Christian Brothers. The *Catholic Journal* was started by the Jesuit Fathers. The Sisters of Mercy also came later. The Diocese was advanced to the rank of an Archdiocese in 1875, and Bishop Lamy became its Archbishop. The Diocese of Denver and the Vicariate-Apostolic of Arizona became suffragans to the Metropolitan See. The Pueblo Indians, who were Catholics, were exposed

to the loss of their faith by the measures of the United States government in confiding Catholic Indians to Protestant ministers and teachers, and



Church of San Miguel, Santa Fé, N. M., the oldest church in the United States.

Archbishop Lamy labored earnestly and not unsuccessfully in resisting this injustice and unauthorized interference. In 1884 the labors of

Archbishop Lamy had undermined his health, and he procured as Co-adjutor Right Rev. John Baptist Salpointe. July 18, 1885, Archbishop Lamy resigned the See of Santa Fé, and Bishop Salpointe became administrator of the Diocese. At this time the Diocese possessed thirty-four parish churches and two hundred and five chapels, regularly attended, thirty-three secular priests and nineteen regulars and five ecclesiastical students, nine convents, two colleges, a hospital and an asylum, one hundred and eleven thousand Catholics of Spanish descent, three thousand English-speaking Catholics, and twelve thousand Catholic Pueblo Indians. This was a district which, in 1850, had not been visited by a Catholic Bishop in eighty years. At the resignation of Archbishop Lamy the Jesuits were successfully conducting the College of Las Vegas, and issued therefrom the *Revista Catolica*, and among other institutions of the Diocese were the Select School of the Holy Family at Albuquerque, the Orphans' Home and Industrial School under the Sisters of Charity at Santa Fé; St. Vincent's Hospital, Academy of the Sacred Heart under the Sisters of Charity at San Miguel, numerous schools under the Sisters of Loretto and Christian Brothers, and sodalities and peons' associations. The Most Rev. John Baptist Lamy died February 13, 1888.

DIOCESE OF DENVER.

COLORADO was erected into a Vicariate-Apostolic by Pope Pius IX., in 1868. It had belonged to the jurisdiction of Bishop Lamy, who sent Rev. Joseph Projectus Machebœuf to that Territory as Vicar-General, and by him was built the first church at Denver. In 1868 there were seventeen churches and chapels, and a convent and academy for girls and a school for boys, under the Sisters of Loretto. Right Rev. Joseph Projectus Machebœuf was appointed first Vicar-Apostolic of Colorado and was consecrated as Bishop of Epiphania on August 16, 1868. The Vicariate embraced also the Territory of Utah, which was detached to form a separate Vicariate in 1886. In 1877 the Diocese of Denver was erected and Bishop Machebœuf was its first Bishop. In 1887 the Bishop, spent with his labors, received as Co-adjutor Right Rev. Nicholas Matz. He died on July 10, 1889, leaving



Pro-Cathedral of the Immaculate Conception, Denver, Col.

sixty-two priests, a fine Cathedral, forty-nine churches and fifty-three chapels, nine academies, sixteen parochial schools, an asylum, eleven hospitals, and a Catholic paper called *The Colorado Catholic*. Bishop Matz in 1889 was formally consecrated Bishop of Denver.

VICARIATE-APOSTOLIC OF ARIZONA.

THE Vicariate-Apostolic of Arizona was erected in 1869; embraced Arizona and the southern part of New Mexico and El Paso county, Texas; and Right Rev. John Baptiste Salpointe was appointed first Vicar-Apostolic of a Territory which had been evangelized more than a century before by the Jesuit Father Kuhn, called by the Spaniards Kino. Churches and priests existed at Tucson, the ancient Mission of St. Xavier del Bac, Las Cruces and San Augustin. Spanish and Indian missions were revived, and new ones founded. The Bishop had to resist as well as he could the unjust and unconstitutional policy of the Federal government in forcing Protestantism on Catholic Indians. The Sisters of St. Joseph, of Mercy, and of Loretto came and opened schools. In 1884 the equipment of the Vicariate had increased to sixteen priests, eighteen churches dedicated and five building, fifteen chapels, six parochial schools, thirty thousand Catholic whites and one thousand Catholic Indians. On June 8, 1884, Bishop Salpointe was transferred to Santa Fé, as Co-adjutor, and he was succeeded by the present energetic and able Vicar-Apostolic, Right Rev. Dr. Bourgade.

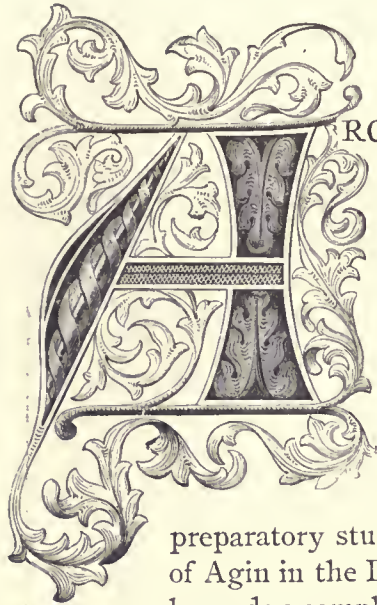


St. Augustine Church, Tucson, Arizona.



MOST REV. JOHN B. SALPOINTE, D.D.,

SECOND ARCHBISHOP OF SANTA FE.



ARCHBISHOP SALPOINTE has proved himself a worthy successor of Archbishop Lamy and has successfully carried forward his works. He was born at St. Maurice, in France, on February 22, 1825. After making excellent preparatory studies at the Seminary of Agin in the Department of Creuse, he made a complete theological course at the Seminary of Clermont-Ferrand and with the Sulpitians at Montferrand, where he was ordained on December 21, 1851. His first labors consisted of three years' parochial service at home, and five years as professor in the Seminary of Clermont-Ferrand. But now he took the noble resolve of devoting himself to the arduous and self-sacrificing missions of New Mexico, and left his native country for that purpose on August 4, 1859. Bishop Lamy found Father Salpointe to be a true missionary, and so zealous and so effective were his services in New Mexico for seven years that, in 1866, he was commissioned as Vicar-General to take charge of the vast field of Arizona. Here, too, not only was his zeal remarkable, but his administrative abilities also, and so well had he organized the Church of Arizona, that in 1869 the Territory was formed into a Vicariate-Apostolic, and Father Salpointe was

appointed first Vicar-Apostolic. He was consecrated at home, in France, at Clermont-Ferrand, on June 20, 1869. His Vicariate contained not only Arizona, but also the Mesilla valley in the southern portion of New Mexico, and the large county of El Paso in Texas. Bishop Salpointe was consecrated under the title of Bishop of Doryla. His labors now were most unsparing. One of his first acts was the erection of a church at Colorado. Though the Spanish population had inherited the faith, and the Indians had been brought into the Church, they both had been so long without the aid of religion, as to need equally the exertions of the Bishop and the few devoted missionaries he could draw into this laborious field. He also introduced several religious communities of Sisters. In 1884 the Vicariate had made a solid and considerable advance in priests, churches, schools and Catholic population. In that year he was appointed Coadjutor to Archbishop Lamy, of Santa Fé, with the right of succession, on April 22; was promoted to the titular Archiepiscopal See of Anazarba, on October 11, 1884; and became Archbishop of Santa Fé on the resignation of Archbishop Lamy on July 18, 1885. Under his wise and zealous labors the Archdiocese now possesses fifty-four priests, of whom twelve are regulars, thirty-six churches and two hundred and thirteen chapels, four theological students, one college, six academies, one orphan asylum, and a Catholic population of one hundred and ten whites and eighteen thousand Indians.





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MOST REV. JOHN B. SALPOINTE, D.D.

Archbishop of Santa Fe



RIGHT REV. NICHOLAS C. MATZ, D.D.
Bishop of Denver, Col.



RIGHT REV. FRANCIS MORA, D. D.
Bishop of Monterey and Los Angeles.



RIGHT REV. P. MANOGUE, D. D.
Bishop of Sacramento, Cal.



RIGHT REV. LAWRENCE SCANLAN, D. D.
Vicar Apostolic of Utah Territory

RIGHT REV. NICHOLAS C. MATZ, D.D.,

SECOND BISHOP OF DENVER.



ALSACE-LORRAINE has given several most laborious and useful missionaries to the American Church, and among these Right Rev. Nicholas C. Matz is not the least distinguished. He was born in Münster on April 6, 1850. He received in the local schools of Münster a solid rudimentary education. At the age of fifteen he had, by his piety and faith, become one marked out for the holy ministry, and he cheerfully embraced it. With this high aim in view he entered the Petit Séminaire of Finstingen in 1860, and was pursuing his classical course, when, in 1868, he determined to come to America, to whose missions he had ardently consecrated his life. He finished his classical course and made a successful and complete course of theology at the College of St. Mary of the West, at Cincinnati, and was ordained in 1874. Attaching himself to the missions and Vicariate of Colorado he went to Denver, where he was made assistant pastor of the Pro-Cathedral of the Immaculate Conception. During the three years he labored at Denver he was zealous, edifying and successful. His next mission was as pastor of the Church of Our Lady of Lourdes, at Georgetown, Clear Creek county. His pastorate here was marked by the building of the new Church of Our Lady of Lourdes, the erection of a fine school and the founding of St. Joseph's Hospital, which he placed under the

care of the Sisters of St. Joseph. He was now recalled to Denver and became pastor of the new Church of St. Ann, at Northeast Denver. Father Matz was remarkable for the close application he gave to business, to the development of religious, charitable and educational institutions, and for the zeal with which he performed his pastoral duties. He is a man of energy and zeal, and in the various positions he has held he has always gained confidence and respect. In 1887 Right Rev. Joseph Projectus Machebœuf, then at the age of seventy-five, needed a co-adjutor, and found Father Matz the most available man for the place on account of his abilities and knowledge of the Diocese. His recommendation was ratified by the Holy See, and Bishop Matz was accordingly appointed Vicar-General and Co-adjutor Bishop, and was consecrated in the Pro-Cathedral of the Immaculate Conception on October 28, 1887. He has greatly relieved his venerable colleague, and has, by his labors and success, added many to the claims he has upon the gratitude of the Catholics of Colorado. On the death of Bishop Machebœuf, on July 10, 1889, Bishop Matz succeeded him as Bishop of Denver. In 1890 the Diocese possessed sixty-four priests, of whom thirty are regulars, forty-nine churches, eighty-five stations and fifty-three chapels, one college, nine academies, eighteen parochial schools with over two thousand pupils, one orphan asylum, and a Catholic population of fifty thousand. The Diocese is well organized and equipped.



RIGHT REV. P. BOURGADE, D. D.,

SECOND VICAR-APOSTOLIC OF ARIZONA.



BISHOP BOURGADE accepted a field which the Jesuits had evangelized many years before, led by the celebrated Father Kuhn or Kino, and has done a good work in his endeavors to restore

the ancient Church of Arizona. He was born in the Department of Puy-de-Dôme, in France, on October 17, 1845. After preliminary studies he entered the school of the Christian Brothers, and afterwards continued his classical studies at the College of Billom. Here he corresponded with graces which led him to the sacred ministry, entered the Great Seminary of the Sulpitians, and under these able and exemplary trainers of the clergy he made his course of theology with approbation. About the year 1870 the newly appointed Vicar-Apostolic of Arizona, Bishop Salpointe, who had gone to France for episcopal consecration, found one willing to yield to his appeals for volunteers for the missions of Arizona in young Bourgade, then in the fifth year of his theological course at the seminary and in deacon's orders. After consulting his spiritual director he accompanied Bishop Salpointe to Arizona, reaching Tucson in June, 1870. He completed his sacred studies, was ordained in 1870, and was immediately assigned to missionary work at the Church of the Immaculate Conception, at Yuma. So untiring were his labors, and so unsparing was he of his health, that in the summer of 1873 he was compelled to return to his native country for the purpose of restoration. After two years' rest and recruiting he returned to the missions of Arizona in 1875. We now find him laboring as zealously as ever in the missions of San Elzeario, in Texas, and here he spent six years of missionary work, such as is only known to priests on the frontier missions. His next service was in the Vicariate of Arizona,

which embraced not only Arizona, but also Colorado, the Mesilla Valley, in New Mexico, and El Paso county, in Texas. Here he labored for ten years, and while ardently immersed in the labor of saving souls, he was, on January 23, 1885, appointed to succeed Bishop Salpointe as Vicar-Apostolic of Arizona. He was consecrated under the title of Bishop of Sauniaco, on



Right Rev. P. Bourgade, D. D.

May 1, 1885, by Archbishop Lamy, at the Cathedral of Santa Fé. The Vicariate-Apostolic in the beginning of 1890 contained nineteen priests, sixteen churches, ninety stations and twenty-six chapels, two theological students, nine academies, ten parochial schools with an attendance of eight hundred pupils, and a Catholic population of thirty-five thousand.



St. Mary's Cathedral, San Francisco, Cal.

CHAPTER XIV.

PROVINCE OF SAN FRANCISCO.

History of the Archdiocese of San Francisco, and of the Suffragan Dioceses of Monterey and Los Angeles, Sacramento, and Vicariate Apostolic of Utah Territory.

ARCHDIOCESE OF SAN FRANCISCO.



THE missions of California had been so successful that they became the admiration of the Christian world. The Indians of both Californias had been gathered together in Christian communities with churches and schools, and with agricultural and manufacturing industries of great productiveness. Twenty missions, presided over by two Franciscan Fathers for each mission, one for the spiritual and the other for the temporal interests, existed, and their names indicated the piety of the flocks—San Diego, San Carlos, San Gabriel, San Solidad, San Luis Obispo, San Antonio, San Juan Cepistrano, Santa Clara, San Francisco,

San Buenaventura, Santa Barbara, La Purissima Conception, San Fernando, San Miguel, San Juan Bautista, Santa Cruz, San José, San Luis Rey, San Raphael and Santa Ynez. In 1832 Father Garcia Diego y Morena, the Franciscan, was appointed Prefect, and in 1840 the Diocese of both Californias was erected, and he was appointed its Bishop. He was consecrated on October 4, 1840. In the meantime, and during his absence for several years in Mexico, the missions were secularized by the Mexican Governor, and this meant wholesale plunder and massacre. The single fact that the Catholic Indian population had been reduced from over 30,000 to 4,459, and these remnants reduced to poverty, will give some insight into this outrage. The good Bishop, in the midst of the devoted

and ruined flock, did all an apostle could do to save the remnants of the missions, and his labors and travels were unbounded. He sank under his heroic efforts, and died on April 13, 1846. The missions and churches of San Diego and San Gabriel were reduced to ashes, and ruin reigned in the missions of San Buenaventura, Santa Cruz, San Juan Bantista, San Miguel, Carmel, La Purissima Conception, San Raphael and others. The Diocese of Monterey, embracing the northern portion of the Diocese of both Californias, was erected in 1850, and Rev. Joseph Sadoc Alemany, of the Dominican Order, was appointed its first Bishop. He was consecrated by Cardinal Franzoni in the Church of San Carlos, Rome, on June 30, 1850, and immediately returned to his episcopal city. In 1853 the Archdiocese of San Francisco was erected, and Dr. Alemany was transferred thereto, and became an Archbishop, with the Dioceses of Monterey and Los Angeles as suffragans. Under the long and zealous administration of Archbishop Alemany the Jesuits founded the fine

College of St. Ignatius at San Francisco, St. Joseph's College and Santa Clara College, and the Christian Brothers established the Sacred Heart College and St. Mary's College; and academies for girls were erected by the Dominican Sisters, the Sisters of Notre Dame, Sisters of Mercy, Ladies of the Sacred Heart, the Presentation Sisters, Sisters of Mercy, Sisters of the Holy Names of Jesus and Mary, and the Sisters of St. Joseph. He had also founded hospitals and asylums, Home for the Aged and Infirm, and the Youths' Protectory. He also founded numerous parochial schools. In 1883 he was compelled to ask for a co-adjutor, and received as such Right Rev. Patrick W. Riordan, of Chicago. He continued to administer the Diocese, and was finally forced by his increasing infirmities to resign, in November, 1884. Whereupon Dr. Riordan became Archbishop of San Francisco. Archbishop Alemany left San Francisco in May, 1885, and spent his remaining years in Valencia, Spain, where he died in the Dominican convent on April 14, 1888.

DIocese OF MONTEREY AND LOS ANGELES.



Carmel Mission, Monterey, California.

Right Rev. Francis Garia y Moreno until his death, in 1846, and the erection of the See of Monterey, in 1850, when Right Rev. Joseph Sadoc Alemany was appointed first Bishop of Monterey.

Bishop Alemany was transferred to San Francisco, July 29, 1853; and at this time the Dioceses of Monterey and San Francisco possessed jointly about forty churches, thirty-nine priests, one diocesan college, three convents and colleges, and about seventy-five thousand Catholics. The first Plenary Council of Baltimore, in 1853, nominated the Lazarist Father, Right Rev. Thaddeus Amat, to succeed Dr. Alemany as Bishop of Monterey, and he was accordingly appointed by the Holy See, June 29, 1853. Having made every effort to escape the mitre, and having gone to Rome to ask for his release, he finally yielded to obedience and was consecrated in the Church of the College of the Propaganda, March 12, 1854, by Cardinal Franzoni. Bishop Amat returned to Monterey, November 25, 1855, and devoted himself to the severe work commenced by Bishops Diego and Alemany. In 1856 he procured

IN the history of the Diocese of San Francisco we have seen the erection of the See of the Two Californias, in 1840, and its administration by

from the Sisterhood at Emmittsburg, Maryland, a colony of Sisters of Charity, with whom he founded the Orphan Asylum of the Immaculate Conception at Los Angeles, and some years later he founded another asylum at Santa Cruz. In 1858 the Sisters of Charity opened a boarding-school at St. Vincent's Institute, at Santa Barbara. In 1858 was founded by Bishop Amat the Collegiate Institute, now St. Vincent's College, at Los Angeles, and it was placed in the hands of the Lazarists; and in 1864 was founded St. John's Institute at San Juan, and placed in care of the Sisters of Charity, and in 1870 the Sisters of Charity handed it over to the Sisters of the Immaculate Heart of Mary. In 1858 Bishop Amat brought from Europe more priests and sisters. He introduced the Brothers of the Third Order of St. Francis and Sisters of the Immaculate Heart of Mary. The Episcopal See having been removed to Los Angeles, the Cathedral of St. Bibiana was built and dedicated, April 9, 1876. Bishop Amat had to struggle also for the recovery of old church properties from the

government. He died May 12, 1878, leaving the Diocese of Monterey alone with thirty-two churches, fifteen chapels and thirty-six stations, thirty-eight priests, six academies, twenty-one



Cathedral of St. Bibiana, Los Angeles, California.

thousand white and three thousand Indian Catholics. He was succeeded by Right Rev. Francis Mora.

DIOCESE OF SACRAMENTO.



Right Rev. Eugene O'Connell, D. D.

THE Vicariate-Apostolic of Marysville was set off from the Diocese of San Francisco in 1861, and embraced that portion of California which lies north of the thirty-ninth degree and the Territory of Nevada. Right Rev. Eugene O'Connell was the first Vicar-Apostolic, and he was consecrated under the title of Bishop of Flaviopolis at All Hallows College in Ireland, by Archbishop Cullen, on February 3, 1861. On reaching his Vicariate Bishop O'Connell had for his co-laborers only four priests in that extensive region, but, making Marysville his episcopal residence, he with one priest attended to that Mission and the Missions of the Vicariate in California. The Passionist Fathers came to the Vicariate and took charge of one of the two new churches then erected in Virginia, while Father Manogue took the other. In August, 1863, the Sisters of Notre Dame were secured at Marysville and the Sisters of Mercy at Grass Valley. Central missions and churches were established at several places, including Downieville, Forest Hill, Grass Valley, Mendicino and Weaverville, and from these centres numerous missions were attended. Not only



Cathedral of the Most Blessed Sacrament, Sacramento, Cal.

churches but also schools and orphan asylums were erected. The Diocese of Grass Valley, which included the region lying between the

Pacific Ocean and the Colorado River, between the thirty-ninth and forty-second degrees, was erected on March 3, 1868, by Pope Pius IX., and Dr. O'Connell was appointed its first Bishop, and at his request his co-laborer in the same field, Right Rev. Patrick Manogue, was appointed Co-adjutor. In March, 1884, Bishop O'Connell resigned the See, and was succeeded by his Co-adjutor, Bishop Manogue. At this time the Diocese of Grass Valley possessed thirty-five priests, thirty-seven churches and seventy-five stations, five clerical students preparing for the missions, eleven female institutions, one male religious institution, three asylums, a hospital, and a Catholic population of ten thousand. The Sisters of Notre Dame, Sisters of Charity, Sisters of Mercy, Sisters of St. Dominic and Brothers of Mary were all doing a noble and salutary work of education in the Diocese. On May 28, 1886, Pope Leo XIII. erected the Diocese of Sacramento, which embraces the former Diocese of Grass Valley, together with the counties of Sacramento, Yolo, Tuolumne, Amador, Calaveras, Mariposa, Eldorado, Placer, Alpine and Mono, in California, and Esmeralda in Nevada. The second Bishop of Grass Valley, Right Rev. Patrick Monogue, became first Bishop of Sacramento.

VICARIATE-APOSTOLIC OF UTAH.

The Vicariate-Apostolic of Utah contains the Territory of Utah, and the counties of Elko, Lander, White, Pine, Nye, Eureka and Lincoln in Nevada. It was erected by Pope Leo XIII. on November 22, 1886, and Right Rev. Lawrence Scanlan was appointed the first Vicar-Apostolic of Utah, under the title of Bishop of Lavanden. Salt Lake City is the episcopal residence, and the Cathedral is dedicated to St. Mary Magdalen. The Vicariate already possesses a College of All Hallows, and several female academies, select schools for boys, and a number of parochial schools. The Sisters of the Holy Cross have been introduced into the new Vicariate, and they are doing a good and zealous work, both in schools and hospitals. At Salt Lake City there is a hospital of the Holy Cross, and at Ogden a hospital of St. Lawrence, both conducted by the Sisters of the Holy Cross.



St. Mary Magdalen's Church, Salt Lake City, Utah.



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MOST REV. PATRICK W. RIORDAN, D.D.

Archbishop of San Francisco.

THE HISTORY OF THE UNITED STATES
OF AMERICA



The history of the United States of America is a subject of great interest and importance. It is a subject which has attracted the attention of many writers and historians. The history of the United States is a story of growth and development, of struggle and triumph. It is a story which has shaped the destiny of a great nation. The history of the United States is a story which is still being written. It is a story which is full of hope and promise for the future.



MOST REV. PATRICK WILLIAM RIORDAN, D.D.,

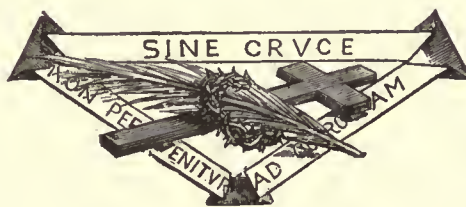
SECOND ARCHBISHOP OF SAN FRANCISCO.



WHEN a young priest from Chicago yielded to the wishes of the venerable Archbishop Alemany, and of the other Bishops, and to the voice of the Holy See, in occupying the burden which had grown too heavy for the shoulders of the aged and exhausted prelate, the founder of that See, it was a work of self-sacrifice and heroic courage.

Patrick William Riordan was born in Ireland, August 27, 1841. His parents immigrated to the United States, and he was brought to Chicago, where his mother still resides, in 1848, when he was seven years old. After rudimentary and solid instruction, he received his classical education in the University of St. Mary's of the Lake, and while there he resolved to devote himself to the holy ministry, and at his request he was received as a theological student into the Seminary of the University. Such was the brightness of his talents that he was selected to be educated abroad, and was sent to the American College at Rome by his superiors. But at Rome he suffered so severely from malaria that he left the Eternal City and continued to completion his sacred studies at Paris and at Louvain. After a most successful course he was ordained in Belgium by Cardinal Sterckx in 1865. Returning to Chicago he was appointed professor of ecclesiastical history and canon law in his alma mater, the University of St. Mary's of the Lake, and in 1867 he was transferred to the professorship

of dogmatic theology. In 1868 he was appointed pastor of the new Church of St. Mary's, at Joliet, Illinois, and in this field he served with zeal and ability until 1871, when he was recalled to Chicago and appointed pastor of the important parish of St. James. The ability and zeal with which he discharged his duties at St. James' were admirable, and it was evident to all that so energetic and talented a priest was destined for great utility and distinction in the Church. His most active work here consisted in extending and perfecting the parochial schools of the parish, one of which now contains over six hundred and sixty-five boys, and another five hundred and ninety girls. While thus engaged he received information of his appointment to the responsible office of Coadjutor of the venerable Dr. Alemany, Archbishop of San Francisco, with the right of succession. He was consecrated under the title of Bishop of Cabasa, by Archbishop Feehan, at St. James' Church, Chicago, September 16, 1883, and arrived at San Francisco the following November. With his usual energy he relieved Archbishop Alemany of the heavier labors of the Diocese. In 1884 he represented the Archdiocese of San Francisco, together with Dr. Alemany, in the Third Plenary Council of Baltimore. On the resignation of the Archbishop and his retirement to Spain, he succeeded him as Archbishop of San Francisco. So great have been his labors that he was prostrated, and was compelled to take a few months' rest in Europe. The Archdiocese now contains one hundred and seventy-seven priests, of whom seventy-six are regulars, ninety-three churches, fifty-two stations and fifty-two chapels, six colleges, twenty-two academies, twenty-nine parochial schools, five asylums, and a Catholic population of two hundred thousand.

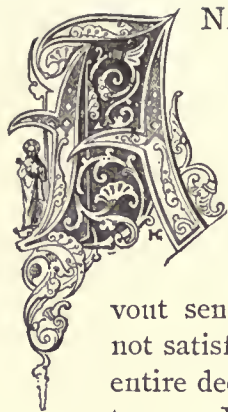


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(139)

RIGHT REV. FRANCIS MORA, D.D..

THIRD BISHOP OF MONTEREY AND LOS ANGELES.



NATIVE of Spain, Right Rev. Francis Mora was born in the country near the city of Vich, in Catalonia, on November 25, 1827. He acquired a good and solid education in the schools of Vich and in his pious family religious and devout sentiments and practices. He was not satisfied with anything less than an entire dedication of his life to the sanctuary. He had commenced and made good progress in his ecclesiastical studies in the seminary at Vich, when he met the zealous and good Bishop Amat at the seminary in search of generous-hearted Catalonians as volunteers for the Californian missions. He hearkened to the zealous appeals of the Bishop of Monterey, and accompanied him to the Pacific coast in 1854. He continued his studies with zeal and attention for ten years, and was ordained by Bishop Amat at Santa Barbara on March 19, 1856. He was now to commence a laborious missionary career, and was first appointed pastor at San Juan Bautista, then at Pajaro Vale, and finally at San Luis Obispo. So efficient were his labors and so valuable his services that Bishop Amat called him to Los Angeles and appointed him pastor of the Pro-Cathedral of St. Bibiana on February 12, 1863, and also Vicar-General of the Diocese in 1865. In all these important positions he displayed his characteristic energy, attention to business and administrative ability. In 1873 Bishop Amat applied for a Co-adjutor, and Father

Mora was his choice. He was accordingly appointed by the Holy See Co-adjutor, with the right of succession, on May 20, 1873, and was consecrated under the title of Bishop of Mas-synopolis on August 3 of that year. He now assumed the most arduous labors of the extensive and laborious Diocese of Monterey and Los Angeles, and on the death of Bishop Amat, on May 12, 1878, he succeeded as Bishop of the Diocese, which then possessed twenty-one thousand Catholics, of whom three thousand were Indians, thirty churches and thirty-eight priests. He struggled to restore the ancient churches and missions of California, and, in 1884, when Father Casanova was about to restore the ancient church of San Carlos at Monterey and discovered there under the remains of the venerable Franciscan missionary, Father Junipero Serra, the apostle of California, Bishop Mora conducted the impressive services, the old church was restored and rededicated, and the relics of Father Serra were encased and deposited in the church with all solemnity. The Lazarists opened the College of St. Vincent at Los Angeles, and the Franciscans that of Our Lady of Sorrows at Santa Barbara, and the Sisters of the Immaculate Heart of Mary and Daughters of Charity opened schools and academies. Now, in 1890, the Diocese possesses sixty-two priests, of whom fourteen are regulars, thirty-eight churches, seventeen stations and twelve chapels, two colleges, five academies, seven parochial schools, five asylums and a Catholic population of forty thousand. There are nine theological students.



RIGHT REV. PATRICK MANOGUE, D.D.,

SECOND BISHOP OF GRASS VALLEY AND FIRST BISHOP OF SACRAMENTO.



RIGHT REV. PATRICK MANOGUE was born at Desert, County Kilkenny, Ireland, in 1831, of pious Catholic parents, who instilled religious sentiments into his mind from infancy. He made his earliest studies in one of the schools of Callan. He came to America when still a boy and settled in New England, and here, in a non-Catholic community, he found his religion the frequent subject of discussion, misrepresentation and abuse. The training of his early home led him to defend his faith and Church, and these discussions accustomed him from necessity and choice to the closer study of his religion, and it may be said it was the Puritans who developed in him the vocation for the priesthood, for so frequently did he become a defender of the faith that he resolved to devote his life to the Church he heard so much abused. He became a student at the Seminary of St. Mary's of the Lake, at Chicago, where he made a successful course of classics and philosophy. Such was his promise that he was sent to Paris, and made his theological studies under the Sulpitians at their grand seminary. He was ordained at Paris, at the Church of St. Sulpice, by Cardinal Morlot, in 1861. He returned to devote himself to the missions of California, and in 1864 he was sent to Nevada among the earliest laborers in that needy field. He was pastor at Virginia City, where he erected the admirable Church of St. Mary and founded the Convent and School of the Sisters of Charity,

which now have twelve Sisters and a hundred and eighty pupils. For sixteen years he labored in Virginia City and vicinity with untiring zeal and unostentatious efforts and results. In 1880 Bishop O'Connell, of Grass Valley, needed a Coadjutor in a Diocese whose labors had prostrated his health, but there was no one willing to assume the labor and the burden until the zealous pastor of Virginia City accepted what Rome tendered and desired. He was appointed Coadjutor of Grass Valley on July 27, 1880, and he was consecrated by Archbishop Alemany, at St. Mary's Cathedral, in San Francisco, on January 16, 1881. So prostrated was the health of Bishop O'Connell that Bishop Manogue cheerfully performed the burden of the Episcopal labors, and in March, 1884, on the resignation of that prelate, Dr. Manogue became Bishop of Grass Valley. At that time his Diocese contained between seven and ten thousand Catholics, thirty-five priests and thirty-seven churches. On May 28, 1886, the Holy Father, Pope Leo XIII., erected the See of Sacramento, which included the Diocese of Grass Valley and other parts of California and Nevada; Bishop Manogue was appointed its first Bishop, and then removed his residence to the Episcopal city of Sacramento. The Diocese has the Sisters of Mercy, Sisters of the Precious Blood, Sisters of Charity, Sisters of the Holy Cross and Dominican Sisters, and now, in 1890, possesses forty priests, sixty-six churches and sixty-six stations, two colleges, eight academies, three orphan asylums, and a Catholic population of twenty-five thousand.



RIGHT REV. LAWRENCE SCANLAN, D.D.,

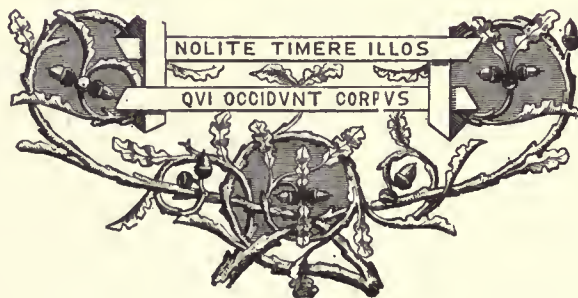
FIRST VICAR-APOSTOLIC OF UTAH TERRITORY.



LAWRENCE SCANLAN was born at Ballinstarsna, County Tipperary, Ireland, September 29, 1843. In 1860 he commenced the study of the classics at Thurles, and, having resolved on studying for the sacred ministry, he entered the College of All Hallows, at Dublin, and here he made a complete course of philosophy and theology.

Having dedicated himself to the missions of California, he was ordained for the Diocese of San Francisco in 1868; he immediately came to the United States and went to San Francisco. His first missionary service was as assistant pastor of St. Patrick's Church, where he labored faithfully and zealously for three years. In 1871 Pioche, Nevada, where new mines were discovered, became a great mining centre, and many Catholics were among the struggling throng. A priest was needed for these exposed members of the flock. Father Scanlan was selected for this arduous work, and he accepted the mission, which he only reached by a week's steady staging. Here among the most disorderly elements he labored, and was in a real wilderness, where it was nearly two years that he never saw a fellow-priest. At Pioche he erected a neat church, which stood as the pioneer altar of religion in that region. He did much to reduce the ferocity of frontier mining life, and the rudest natures yielded to his gentle yet forcible appeals. While thus successfully laboring, such was his aptitude, that, in 1873, Arch-

bishop Alemany appointed him pastor for another needy and still more embarrassing field, the mission of Salt Lake City. A few years later he was appointed Vicar Forane for the whole Territory of Utah. He procured the site and built the Church of St. Mary Magdalen at Salt Lake City. He erected St. Mary's Academy in 1881; he erected the splendid Hospital of the Holy Cross, and in 1886 he founded All Hallows College, which he named after his Alma Mater in Ireland, and became president of the new All Hallows. He also commenced the erection of churches and schools in many parts of this extensive territory as well as institutions of relief and charity. Father Scanlan undertook much, but he matured every plan well beforehand, and calculated how and whence the means could be secured. Visitors to Salt Lake are surprised to behold the Catholic Church there possessing the finest public buildings and institutions. While other religious bodies there are sustained by aid from parent societies elsewhere, the Catholic Church of Utah is self-sustaining. On November 22, 1886, the Vicariate-Apostolic of Utah was erected by Pope Leo XIII., and Father Scanlan, greatly to his surprise and regret, was appointed Vicar-Apostolic. He was consecrated on June 29, 1887, as Bishop of Lavanden. The Vicariate now, 1890, possesses fourteen priests, ten churches, thirty-six stations and five chapels, one college, two academies, six parochial schools, with an attendance of nearly one thousand, three hospitals, and a Catholic population of five thousand five hundred. Even the Mormons respect his character and virtues.



APPENDIX.

THE MITRED ABBOTS.



O intimately associated with the history of the Church in America, and with the Hierarchy, are the Mitred Abbots of the American Church, that a brief mention of them is necessary. *St. Vincent's Benedictine Abbey*, at Beatty Post Office, Westmoreland county, Pennsylvania, not only has a Mitred Abbot, but this religious superior has been raised to the dignity of Arch-Abbot. The first Arch-Abbot in the United States was the venerable Right Rev. Boniface Wimmer, who, on the celebration of his golden jubilee as a priest, was raised to that dignity by Pope Leo XIII.; he died on the feast of the Immaculate Conception, 1887, at the age of seventy-eight, and Dr. Hintenach is his successor. At this Abbey also resides the Mitred Abbot, Right Rev. James Zilliox, who has resigned the office of superior. So also the Trappist Convent, at Gethsemani, Nelson county, Kentucky, *The Abbey of Our Lady of La Trappe*, has had its Mitred Abbot, the Right Rev. M. Benedict, who has resigned,

but still retains the rank of a Mitred Abbot. The Benedictine Abbey, *New Engelberry Abbey*, at Conception, Missouri, and in the Diocese of Kansas City and St. Joseph, has its Mitred Abbot in the person of Right Rev. Frowenus Conrad. *St. John's Abbey*, of the Benedictines, at Collegeville, Stearn's county, Minnesota, has its Mitred Abbot in the person of Right Rev. Alexius Edelbrock, who is also the president of the Benedictine University. There is also connected with these institutions St. John's Industrial School for Indian Boys. They are in the new Diocese of St. Cloud. *St. Meinrad's Benedictine Abbey*, at St. Meinrad's, Spencer county, Indiana, in the Diocese of Vincennes, has for its Mitred Abbot Right Rev. Fintan Mundwiler. *St. Mary's Benedictine Abbey*, at Newark, New Jersey, has received the same dignity in the elevation of its Abbot, Right Rev. Helary Pfraengle, to the rank of a Mitred Abbot. *St. Benedict's Abbey*, at Atchison, Kansas, in the Diocese of Leavenworth, has received the same distinction in the appointment of its Abbot, Right Rev. Innocent Wolf, and his elevation to be a Mitred Abbot.

THE BAHAMA ISLANDS.

THE Bahama Islands, though under the dominion and flag of Great Britain, have been for many years attached to one of the Dioceses of the American Church. Formerly they were within the Diocese of Charleston, South Carolina; but owing to the more direct and convenient intercourse with the islands from the city of New York, they have in more recent years been placed under the spiritual jurisdiction of the Archbishop of New York. Accordingly Archbishop Corrigan visited this distant and needy portion of his flock in the fall of 1887, and his zealous and generous works gave a new impetus to re-

ligion and education there. There is only one church on the islands, the Church of St. Francis Xavier, at Nassau, New Providence, which is attended by Rev. Denis Paul O'Flynn and Rev. Bernard J. Reilly. There is also St. Francis Xavier's Academy, at Nassau, of which a colony of the Sisters of Charity from New York city have charge, and Sister M. Dolores is the Sister Servant. The same Sisterhood have also in their charge St. Francis Xavier's School for Colored Children, which has seventy-four colored children as its pupils, and Sister Cassilda is the Sister Prioress.

THE VICARIATE-APOSTOLIC OF THE SANDWICH (HAWAIIAN) ISLANDS.

THE Sandwich Islands were, in 1827, formed into a Prefecture Apostolic; in 1840 they were made a part of the Vicariate-Apostolic of Oceanica; and in 1847 these islands were formed into a separate Vicariate-Apostolic. The Prefecture embraces all the islands of the Hawaiian group in the Torrid Zone, forming the Hawaiian kingdom, with its capital at Honolulu, on the Island of Oahu. The first Vicariate-Apostolic was Right Rev. Ronchonze, D. D., who was consecrated under the title of Bishop of Nilopolis; he arrived at the Vicariate on May 13, 1840, and, after rendering good services to religion, died in 1843. The second Vicar-Apostolic was Right Rev. Louis Desiré Maigret, D. D., who was consecrated at Santiago, Chili, on October 31, 1847, under the title of Bishop of Arathia, and, after a successful Episcopate, died on June 11, 1882. The third and present Vicar-Apostolic is Right Rev. Hermann Koeckemann, D. D., who was consecrated at San Francisco, California, on August 21, 1881, under the title of Bishop of Olba. At Honolulu there is a College of St. Louis under the direction of the Brothers of Mary, and a Convent of the Sacred Hearts of Jesus and Mary, and schools at eight other places. The priests of the Vicariate consist of twenty-two, of whom all are members of the Society of the Sacred Hearts of Jesus and Mary, with the exception of one, who is a secular priest. There is also a home for female children not affected with leprosy, and

called "Kapiolani Home," at Honolulu, which is under the care of the Franciscan Sisters; also a government hospital for all diseases except leprosy at Wailuku, also under the care of the Franciscan Sisters; and at Molokai a boys' home, and at Kalaupapa a home for lepers' wives and children, affected with the disease, under the same heroic Sisters. The whole population of the islands is ninety thousand, and of whom twenty-seven thousand are Catholics.

Intense interest attaches to the Church of the Sandwich Islands throughout the world by reason of the heroic death of the illustrious Father Joseph Damien, on the Island of Molokai, on April 15, 1889. When this Catholic martyr heard, in 1873, that Bishop Hermann could find no missionary to go to the lepers of Molokai he volunteered his services, and after the most noble labors and several years of intense agony which he suffered himself from the disease, he gave his life for the poor lepers, and was honored throughout Christendom as an apostle and as a saint. The lepers are cut off from the rest of the Island of Molokai, and from the world, by a high wall on one side and the ocean on the other sides, at one end of the island, where they have been placed by the government. The leper-missionary and the Sisters of St. Francis are the admiration of the whole Christian world for their sublime charity. Honolulu contains St. Louis College.

THE CENTENARY OF THE AMERICAN CHURCH—1789-1889.

THE Papal Bulls of Pope Pius VI., erecting the Episcopal See of Baltimore, which then embraced the entire thirteen original States of the American Union and their vast Territories, and appointing the Right Rev. John Carroll, of Maryland, the first Bishop, were dated on November 6, 1789. The centenary of this great and imperishable event was celebrated by the American Church on the Sunday following the date, on November 10, 1889, with a splendor and magnificence, and with an unanimity of prelates, priests and laity which no previous pageant had ever called forth in the United States. The celebration took place at Baltimore, in the venerable and noble cathedral of that city; His Eminence, Cardinal James

Gibbons, the Archbishop of Baltimore, and the present successor of Dr. Carroll, His Eminence, Cardinal Elgear Taschereau, Archbishop of Quebec, Canada, about ninety Archbishops and Bishops from all parts of the United States, Canada and Mexico, near one thousand priests, and thirty thousand laymen from every State in the Union, in addition to the entire population of Baltimore, took part, either as actors or spectators in this grand ceremonial. The two Cardinals, the Archbishops and Bishops, the priests and as many of the laity as could get into the cathedral were present at the grand Pontifical Mass, celebrated by the Most Rev. John Joseph Williams, Archbishop of Boston, and on this occasion

the Most Rev. Patrick John Ryan, Archbishop of Philadelphia, pronounced one of the most eloquent and learned sermons of his life. The ceremonies ended by the singing of the *Te Deum*, to the unsurpassed rendering of which the highest efforts of art, and the spontaneous sentiments of all present, contributed in a wonderful manner. In the evening Pontifical Vespers were celebrated in the same cathedral, and in the same presence. The celebrant of the Vespers was the Most Rev. Michael Heiss, Archbishop of Milwaukee, and a sermon of unsurpassed eloquence and power was preached by the Most Rev. John Ireland, Archbishop of St. Paul. Between the

Pontifical Mass and the Vespers, a grand banquet was had by the Cardinals, Archbishops, Bishops and clergy, presided over by Cardinal Gibbons, and here was read a cablegram from the Holy Father, Pope Leo XIII., congratulating the American Church and bestowing upon it the Apostolic Benediction. The Holy Father sent Archbishop Satolli, of Rome, to represent His Holiness at the celebration; the American College at Rome was represented by its president, Monsignor O'Connell, and several English and other European Dioceses and institutions were represented at the centenary. This great event elicited respect from all sects.

THE FIRST AMERICAN CATHOLIC LAY CONGRESS.

ONE of the most important and significant events in the history of the Catholic Church in the United States during the last century followed at Baltimore immediately after the centenary of the Hierarchy. This event was the assembly of the First American Catholic Lay Congress, which took place in Concordia Hall, on November 11 and 12. The Congress was opened by a Pontifical Mass, celebrated at the cathedral on the morning of November 11, by the Most Rev. Michael Augustine Corrigan, Archbishop of New York, in the presence of the same distinguished audience that had witnessed the celebration of the centenary of the Hierarchy on the day previous. The Most Rev. William Henry Gross, Archbishop of Oregon, preached the sermon of welcome to the lay delegates to the Congress. Immediately after the religious services at the cathedral the Congress was opened at Concordia Hall, where a separate portion of the hall was assigned for the delegation of each State, and in which about fifteen hundred delegates assembled. The proceedings were commenced by motions for organizing, made by Hon. William J. Onahan, of Chicago. Prayer was offered by the Most Rev. John Ireland, Archbishop of St. Paul. A cablegram was received from Rome, as follows:

"HIS EMINENCE, CARDINAL GIBBONS, Baltimore:

"Having made known to the Holy Father the expression of devotion conveyed to him on the part of the Catholic Congress to be held in

Baltimore, His Holiness graciously bids me say that he most affectionately imparts his blessing to all the members.

"M. CARDINAL RAMPOLLO."

The Honorable John Lee Carroll, a grandson of Charles Carroll, of Carrollton, and ex-Governor of Maryland, was chosen chairman of the Congress, and he opened its deliberations with an able and eloquent address. A long list of Vice-Presidents, Secretaries and other officials was appointed, and telegrams of congratulation were received from various distinguished bodies and individuals in different parts of the world, including a message from the President of the United States. Speeches were made by Honorables Daniel Dougherty, Francis Kernan, Mayor Latrobe, Honoré Mercier, Premier of Quebec, Father Nugent, of England, Monsignor Gadd, the representative of Bishop Vaughan, and by His Eminence, Cardinal Gibbons.

The most remarkable and enduring work of the Congress consisted in the reading of a series of learned and able papers by gentlemen previously appointed for that purpose. These papers were as follows:

"Catholic Congresses," by John Gilmary Shea, LL. D., of New York.

"Lay Action in the Church," by Major Henry F. Brownson, of Detroit.

"What Catholics have done in the last Hundred Years," by Richard H. Clarke, LL. D., of New York.

"The Independence of the Holy See," by Charles J. Bonaparte, of Baltimore.

"The New Social Order," by Peter L. Foy.

"The State and Education," by Judge Edmund E. Dunne, of Florida.

"The Catholic Press," by George Deering Wolfe, of Philadelphia.

"Religion and Education," by Hon. William L. Kelly, of St. Paul.

"Catholic Societies," by Hon. Henry J. Spaunhorst, of St. Louis.

"Church Literature," by Condé B. Palen, Esq., of St. Louis.

"Temperance," by John H. Campbell, Esq., of Philadelphia.

"Church Music," by Professor Herman Allen, of Chicago.

"Sunday Observance," by Manly Tello, Esq.

The Congress also presented and adopted a declaration of Catholic principles on the leading subjects of the day, which made a profound impression on the public mind of America.

On the evening of November 11 a grand reception was given in honor of the prelates assembled in Baltimore, at Concordia Hall. An address of welcome was delivered by Martin F. Morris, Esq., of Washington, and a second address was delivered by Hon. Charles B. Roberts, of Westminster, Maryland. The Most Rev. William Henry Elder, Archbishop of Cincinnati, responded in behalf of the Cardinals and prelates. The reception was closed by the Cardinals and prelates coming down from the platform and receiving the congratulations of the vast assembly of ladies and gentlemen that filled the hall.

The city of Baltimore was illuminated on Monday and Tuesday evenings, November 11 and 12. On the evening of Tuesday the city of Baltimore was traversed by a grand torchlight procession of Catholic societies and citizens from many cities. Thirty thousand persons marched in this grand parade, which was greeted with unbounded applause.

THE OPENING OF THE AMERICAN CATHOLIC UNIVERSITY.

ON the morning of November 13 the history of the Catholic Church in the United States was marked by an event, the equal of which few centuries have witnessed in any country. This was the solemn opening and inauguration of the American Catholic University at Washington. The buildings of the university were blessed by His Eminence, Cardinal Gibbons. Pontifical Mass was celebrated by Archbishop Satolli, of Rome, and a powerful and eloquent sermon was delivered by Bishop Gilmour, of Cleveland, Ohio.

A grand banquet was given in the afternoon. The occasion was honored by the presence of President and Mrs. Harrison, Vice-President and Mrs. Morton, Secretary of State and Mrs. Blaine, and many other functionaries of the government. The attendance at the university was composed of Cardinals, prelates and eminent laymen, who had previously attended the celebrations in Baltimore. A grand reception was given in the evening, at Carroll Institute, in honor of the guests of the university.

"BALTIMORE DAY."

THURSDAY, November 14, was called "Baltimore Day," for on that day the municipal authorities of Baltimore made the visiting and distinguished Catholic citizens their guests, the prelates, clergy and laity having returned from Washington to Baltimore on invitation for that purpose. The officials of the city provided con-

veyances, and escorted their guests to visit the various public works and institutions of Baltimore. An entertainment was given at St. Mary's Industrial School, and in the afternoon a reception was held at the City Hall by Cardinal Gibbons, Mayor Latrobe and Mayor-elect Davidson.

